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VOL. XIII. No. 43. CHICAGO, SATURDAY, JANUARY 24, 1891. WHOLE No. 638.

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A NEW OCCUPATION FOR GIRLS.

BY ELLEN LE GARDE.

THE girl who stands with impatient feet waiting for a clear road in which to try for fortune and that will-o'-the-wisp little fellow, fame, may get a hint, and, it is hoped, act upon it, from the following fact: A leading New England manufacturer, a maker of gymnasium supplies, with a business so great he cannot, try as he will, catch up with his orders, recently had occasion to take a trip through the South and South-west. During it he was asked to find seven lady teachers for positions in gymnasiums. He was unable to supply the demand. None of these vacancies offered a salary less than five hundred dollars, and several as high as seven hundred and fifty dollars a year, with four months' vacation.

The importance of physical training for women has become so evident during the past two years that there are a hundred per cent. more pupils than teachers. And of all the work a young woman can put herself to, none is more fascinating and none more beneficial to bodily health. Unlike almost every other occupation, instead of deteriorating in mind or body, the worker here grows stronger day by day, as well as happier and more contented. Why, with almost every other avenue for women over-crowded, this line of labor has not more applicants, is due, perhaps, to the fact that it is not understood generally, if at all, that positions are waiting for educated and accomplished gymnasts.

There are three leading schools for physical education, although within the last few months two more have been opened. The first school in this country of this character was due to Dr. Sargeant, who, some eight years ago, established at his private gymnasium, at Harvard, a normal class for young women. And for years past, most of the directresses of the larger gymnasiums have been graduated there. The summer school for teachers at Harvard College is another feature, and a most important one, having had one hundred and sixty-one pupils in the three years of its existence. Boston boasts of still another normal school in physical culture in the excellent one under Miss Mary E. Allen, at the Allen Gymnasium, on the Back Bay. All of Miss Allen's graduates are eagerly sought for, one having a notable gymnasium in Milwaukee, and several others being employed in insane asylums where remarkable results are reached by gymnastics being used as a means of cure for mildly-affected patients. The third, and no less important, school is that connected with the Adelphi Academy, in Brooklyn. This, under the guidance of Dr. Wm. G Anderson, is not only teaching *how* to teach gymnastics, but has its classes shown how to fit up gymnasiums, as well as to manufacture apparatus. At popular Chatauqua, Dr. Anderson has a summer school of six weeks' length, and the course is of much less expense than any other. The average cost of instruction in the training colleges mentioned, is about two hundred dollars a year, two years (of seven months) work being required for study and a diploma.

To be a successful teacher of gymnastics, the student must know how to teach. She must be a good disciplinarian, mean what she says, and show by her own physique, and the way she handles it, that gymnasium work will do what she says it will. While apt, she must be cautious; while fearless, not foolhardy.—*Ladies' Home Journal.*

WATER BOUQUETS.—*The Caterer* thus describes a novel ornament for the dinner table: "Its beauty depends mainly on the clearness of the glass and the purity of the water which is used. The shade or vase should be of exceedingly clear white glass. The bouquet of freshly-picked flowers should have attached to the stalks a small weight or pebble to prevent it from floating, and this can be hidden either among the stems or in a little moss. Holding the shade over the flowers, you plunge the whole into a tub of clear water, and slip beneath the bowl and bouquet, a china or glass plate, or, what is better, a circular piece of silvered mirror glass. The shade should then be pressed down upon the plate, and when withdrawn, not a drop of water will escape. When placed on the table, the bouquet should be surrounded with moss. The weight will keep the flowers upright in the centre of the bowl, and the blooms will be slightly magnified by the glass medium through which they are seen.

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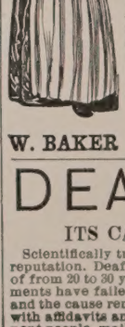

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The Living Church.

SATURDAY, JAN. 24, 1891.

SPEAKING SILENCE.

BY MRS. J. D. H. BROWNE.

How calm she lies, robed for her dreamless sleep
In simple, comely vesture, white as snow,
The parting sunbeams through the curtains creep
And touch the marble face with passing glow.

How fair she looks! The lines that care had brought,
That told of the rough fellowship of pain,
Are all smoothed out. Death hath a wonder wrought,
His cold, kind hand hath made her young again.

Peace on her brow, and knowledge, all too high
For those who have not passed beyond the veil;
And on her lips such love as cannot die,
Such pleading love as must in heaven prevail.

On those pale lips a smile more eloquent
Than uttered word, so gentle yet so keen,
It pierces like an arrow strongly sent,
Straight to the heart, the armor's "joints between."

Strange paradox! She would have kept the wind
From blowing roughly on her well-beloved;
Yet lying there at peace, can be unkind,
Can speak a dumb reproach, and smile unmoved.

When did a mourner turn to her in vain,
Nor find a tender echo in her breast!
But now, nor broken sobs nor tears like rain,
Can stir the pulseless quiet of her rest.

When had her faithful heart not been his shield!
But now, like barbed arrow sharp and true,
On the sweet lips Death for his own hath sealed,
That patient smile hath pierced him through and through.

Pomona, Cal.

FRIDAY, Dec. 19th, witnessed the enthronement of the Rt. Rev. Daniel Lewis Lloyd, D.D., the newly-appointed Bishop of Bangor, which took place at the cathedral in the afternoon. A large number of Non-conformist ministers attended.

THE general secretary of the Board of Missions was in tructed by the Missionary Council to call the attention of officers of Sunday schools to the children's Lenten offering for general missions, and to urge the hearty co-operation of the children of every Sunday school in the Church in sending the fruit of their self-denial to the missionary treasury of the Church.

THE Commission on Work among the Colored People have accepted the resignation of the Rev. Dr. A. Toomer Porter, and upon their nomination, the Board of Managers have elected the Rev. George Wm. Douglas, of Washington, D. C., to fill the vacancy. The Commission has appropriated $1,500 per annum for the salary of the Rev. Wm. Walker, as Archdeacon of colored work in North Carolina.

IT is announced that the Bishop of Peterborough, Dr. Wm. Connor Magee, will succeed Archbishop Thomson in the see of York. Dr. Magee, who is in his 70th year, is a native of Ireland, but a large part of his life has been spent in England. He was appointed Bishop of Peterborough in 1868. It is said that he is the only Trinity College Dublin man ever appointed to an English see. He has a great reputation as a preacher and administrator.

WITH this issue, the story of "Judith" is completed. We are pleased to know that it has interested a large number of readers. In our issue of Feb. 7th, will be given the first chapter of "Virginia Dare," a romance of American life among the Indians, by a writer known to many of our readers. It is historical and true in outline, being the story of the first child born of English parents on American soil. THE LIVING CHURCH is fortunate in being able to present, within a few months, two original stories of such solid merit as "Judith" and "Virginia Dare."

BISHOP GRAFTON'S diocesan paper has the following:

GARDNER, WIS., Dec. 28, 1890.

DEAR RT. REV. BISHOP.—We, the people of the Old Catholic Mission, in Little Sturgeon, thought it our duty to write to you and thank you for all that you have done for us during the year before we enter on a new year. We have to thank you for the support you are giving our priest, as without your help we could not well keep him with us, and we may pray that God will bless you and your work. Wishing you a "Happy New Year," and we hope that with your help and God's help our work will continue and prosper.

Your true friends in the Catholic faith,
THE PEOPLE OF THE OLD CATHOLIC MISSION, LITTLE STURGEON.

AT the last meeting of the Board of Managers, it appeared from the treasurer's report that the appropriations to date for Foreign Missions for the present fiscal year amounted to $46,000 more than the contributions for last year to that department. The secretary said that it had been repeatedly necessary to discourage applicants for missionary employment because of the lack of funds to support them. The Board ordered that these facts be made known to the Church, and an earnest appeal to be made for funds necessary to conduct the foreign work.

LORD HALIFAX and Lord Grimthorpe have both been elected to the York House of Laymen, and yet some people do not think that the Church of England is comprehensive enough. The president of the English Church Union is as different a man to the president of the Protestant Churchmen's Alliance as could well be imagined. Both are extremely able; but the one is a polished, the other a rough, diamond; the one an upholder of the spiritual rights of the Church, the other an incarnation of Erastianism; the one a Chrysostom, the other a Boanerges.

SEVERAL ladies who have been personally connected with the Indian Empire, including among them the Marchioness of Ripon, the Countess Dowager of Mayo, Lady Lumsden, and Lady Lyall, are interesting themselves in London in a useful educational work, started in Calcutta a few years ago. It was begun in response to an appeal from the Bishop of Calcutta to the University of Oxford, for men to work among the natives who are making use of the advantages of the education provided by the Government. The Oxford Mission was formed into a community under a superior, but not bound by any vows. An effort is now being made to develop the scheme and obtain associates in London.

IT is stated that the Protestant Churchmen's Alliance will take no part in prosecuting the appeal against the Archbishop's judgment. Another Evangelical society, the Clerical and Lay Union, has come to a like decision. The whole burden of the proceedings, therefore, will fall upon the Church Association. Leading Evangelical laymen are evidently against the appeal. Mr. P. Vernon Smith has declared against it strongly in *The Rock* and recently, Mr. Sydney Gedge, M. P., writing to the same paper, says: "On the whole, I am thankful for the judgment, and would earnestly deprecate an appeal against it."

BISHOP BURDON, of Hong Kong, recently conducted a dedicatory service at the launching of a new mission steamer in Hong Kong harbor to carry the seamen's chaplain and the Mission to Seamen reader to and fro from ship to ship on the waters of the distant port, carrying to their crews the message indicated by the blue flag with the flying angel bearing the everlasting Gospel, so well known now in many a British port. There were assembled to take part in the prayers, a goodly number of officers and seamen, both of the Queen's and of the merchants' navies, who shared in the thankfulness of the seamen's chaplain, the Rev. A. Gurney Goldsmith, that at length, after three years' patient waiting and collecting funds, largely from sailors themselves, the mission steamer *Day Spring* successfully slid off the ways into the waters of Hong Kong harbor on her mission to seamen. Thanks to many kind and liberal friends in England and at Hong Hong, the *Day Spring* is launched free of debt, with money in hand for her immediate maintenance. A special service for the launching was printed, surmounted by the Mission to Seamen flag, which will form a pleasant memento to those who took part with the Bishop in the dedication. A bottle of pure water was broken on the bows, instead of the traditional wine.

A "LAY Brotherhood of St. Paul's" is being formed for the diocese of London by the Suffragan Bishop of Marlborough, with the sanction of the Bishop of London. The brotherhood will consist of the warden, sub-warden, chaplain, brothers, probationers, associates, and serving brothers, all being communicant members of the Church of England. For brothers, the work contemplated is a "disciplined, devotional, common life, separated from secular pursuits and wholly dedicated to the service" of the Church, in co-operation with the parochial clergy. A warden will be appointed by the Bishop of the diocese, to whom alone he will be "responsible in all things lawful." Should any differences arise within the community, they are at once to be referred to the warden, whose decision is to be final, except in such matters as a majority of the brethren may consider ought to be brought before the Bishop. Among the rules it is to be noticed that all property of the brotherhood is to be invested in the name of the warden and sub-warden for the time being, and the Bishop of the diocese or such trustees as the Bishop may appoint. The work of the brotherhood will include parochial visitation, street and mission preaching, teaching in classes of adults and others, seeking out and preparing candidates for Confirmation preparatory to their being brought under instruction of the clergy, visitation of hospitals and unions and lodging houses, and such other parochial work as the parochial clergy, in whose parishes they may be intrusted with the work, shall arrange with the warden, who shall be responsible to the incumbent for all the work that shall be undertaken by the brotherhood.

AT the meeting of the Board of Managers, Jan. 13th, the committee on China and Japan announced that they were prepared to recommend the appointment of missionaries, but were restrained by the fact that the necessary appropriations already made for this year are far in excess of the estimate of receipts. It was stated that the work was crippled for lack of re-inforcement, and the fact that young men of exceptional fitness were offering for the service, presented a serious dilemma. Either the work must be strengthened by very much enlarged contributions, or those who, in obedience to the call of the Holy Ghost, are offering themselves for foreign missionaries, must be told that the Church has not the means to send them. The Board was so much impressed by the statement of the case that it was moved to order that the facts should be given to the Church forthwith, in such clear and definite language that it may be made plain that a crisis of opportunity has been reached in our foreign missions, which calls for immediate attention. Halting at this juncture means very serious hurt to the missionary work, not only in China and Japan, but in Africa, also. Generous offerings of money will now ensure a vigorous prosecution of the work, and the re-inforcement of the missions. Shall the young men who are asking to be sent to the foreign field be met by refusal? This must be the result unless means be supplied at least for salary, outfit, and travelling expenses for five new missionaries, and even this will increase the current expenses unless there be definite pledges for their support for the future. Neither does the foregoing fully set forth the need. The growth in the field is to be provided for. Since our last report, five Chinese have been admitted to the diaconate by Bishop Boone, and more catechists and teachers are constantly needed. The Board puts forth an urgent and earnest appeal for very early and much larger contributions for the support of the Church's work abroad.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—A Retreat for the clergy of the diocese will be held at the cathedral, beginning on Tuesday afternoon, Feb. 3rd, and closing on Friday. It will be conducted by the Rev. A. C. A. Hall, S. S. J. E.

The meeting of the North-eastern Deanery of the diocese has been postponed until after Lent.

There is much disappointment that the Rev. Henry A. Adams has felt constrained to decline the election to the rectorship of St. James' church. The nature and importance of the work which he is carrying on in Buffalo seemed to be sufficient to retain him in his present field of labor.

By the invitation of the directors of the Church Club, the weekly meetings of the clergy on Monday mornings will be held at the Club rooms, the 4th floor of 103 Adams st.

The Rev. F. R. Graves of the China Mission is visiting Chicago. On Sunday, he addressed the congregation of St. James' church in the morning, and at St. Mark's in the evening. Next Sunday he will be at Grace church in the morning, and at St. Mark's, Evanston, in the evening. On the 30th, he will address the Woman's Auxiliary in Grace church chapel at 10:30 A. M. Feb. 1st, he will be at Christ church, Detroit, Mich., in the morning, and St. John's in the evening. On Monday morning last, he addressed the clergy at their weekly meeting, upon the nature of the work in China. He criticized the hasty and superficial judgment of the Rev. Phillips Brooks upon the manner of the work in China and Japan, and intimated that the men who had been on the ground studying the problem for years, could form a better judgment than one who made a flying visit to the country. It would, indeed, be absurd to make a literal translation of such works like Pearson on the Creed, but what they did was to compile a careful summary of them and circulate them for the purpose of laying the foundations of faith. It was because they were engaged in such fundamental work that their progress as reckoned by numbers, was necessarily slow. The Chinese, while they were slow to accept the vagaries of speculative thought, were quick to learn the Faith as enshrined in the Word and Sacraments. The types of the Old Testament were eagerly received as teaching in the way suited to their mode of thought, the Incarnation and its extension. The work in China was in a two-fold direction owing to the difference in language. In Shanghai, the language used is the Shanghai dialect; up the river the Mandarin dialect obtained. The work covered a distance of 1,100 miles.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—At the 5th anniversary of the Church Parochial Missions Society, to which reference was made in our last issue, Bishop Potter strongly commended its aims and work. The Rev. G. A. Carstensen, the general missioner, has been very active in his efforts during the two years of his service with the society. According to the society's report, 21 Missions were held under its auspices in 1889, in the different dioceses, and in 1890, 22 Missions scattered over 13 dioceses. The work has extended from Massachusetts to Chicago, and from Albany to Virginia. Engagements have already been made for holding Missions in Kentucky and Montana. An important movement is on foot, by which New York will cease to be the exclusive centre, and local sub-committees will be established in Detroit and St. Louis. This is a gain in the direction of increased efficiency, as the distances now to be covered in journeys from New York to undertake Missions in parts of the West, are so great as seriously to interfere with arrangements for them. Doubtless in time other local centres will be organized. One feature of the actual experience of the society has been its success in many instances in smoothing over parish difficulties where such existed previously to the holding of a Mission. The Mission services and the increased spirituality resulting, have been found to be not only healing of dissension but stimulating to all religious and temporal activities of the parish, in a healthy sense. The fifth financial report shews a balance of $1,003.87, of which $1.000 is the nucleus for a much needed endowment fund. The current receipts of the society, however, are not adequate. The total for the past year was $4,183.47, while the expenditure amounted to $4,867.50, leaving an actual deficiency of $684.03. The total receipts since the inception of the society have been $11,717.20. and the expenditure $11,713 33. This represents a great deal of useful work done at a very small cost. The benefits resulting to the Church are not to be calculated.

By the will of Mrs. Emma Abbott Wetherell, many charities of this city and vicinity have been made residuary legatees to her large estate. Among these are the House of Mercy at the foot of 86th st., and St. John's Guild, long under the guidance of the Rev. Dr. Kramer, which annually in the summer time, provides excursions from the heated city for the mothers and children of the very poor. There has been a good deal of speculation as to how much the residue of the estate will amount to. The whole estate has been variously estimated to be worth all the way from $500,000 to $3,000,000. It will doubtless exceed $1,000,000 at least. Liberal provision has been made in the will for relations, and specific legacies of $5,000 each have been left to several religious bodies and corporations, not of the Church. But after all deductions, the sum to go to the charities above-named will be very considerable.

At Columbia College, Dr. George Wm. Warren, organist of St. Thomas' church, will deliver a course of lectures in February, on the subject of practical music. The senior class of the college has arranged to put a memorial stained glass window in the library, in memory of graduation. The window will cost about $800, and the subject will be Alexander Hamilton, who honored Columbia by being a student within its walls in the days just previous to the outbreak of the American Revolution, and while the institution still bore its old name of King's College.

Several months ago Bishop Potter requested the vestry of St. James' church, to establish a new mission somewhere east of Third ave., between 59th and 86th sts., where it is estimated, 150,000 people live with few church advantages. St. James' parish responded by leasing temporary quarters at 78th st. and ave. A, and opening a mission there Oct. 17th last. The Rev. G. C. King was put in charge, and the work at once became successful. Already there are 259 children in the Sunday school, with steady congregations. On Thursday evening, Jan. 16th, Mr. Robert Graham established a guild of Temperance Crusaders. Within a week past, the mission has been incorporated, with a view to acquire land and provide a church building and mission house.

An attempt is to be made to break the will of the late Rev. Robert J. Walker, who was for many years in charge of the floating church of Our Saviour, one of the principal mission stations of the Church Missionary Society for Seamen of the city and port of New York. Though a man of means, he labored humbly and earnestly among the rough class of men of all races who make up the sailors of the vast shipping interests in that part of the city, his church itself a ship, anchored in the tossing waters of the harbor, near to one of the busiest pier heads. He had in bank to his credit as trustee for his heirs $75,000, which they receive by will. His own estate amounting to $25,000, he left partly to the Church Society for Seamen, of which he had so long been a missionary, and partly to the Church Home for Aged Men and Women of New York. The contest is made by the heirs on the ground that more than half of his own personal estate is bequeathed to charities.

Mrs. John Sherwood gave a reading on "Pain," on the afternoon of Jan. 9th, at Sherry's rooms, 2 W. 37th st., in the interest of Mrs Hooker's Orphanage in Mexico. The principal object was to obtain funds for the erection of a new building for the orphanage. A large gathering took place of persons prominent in the social world.

At St. Barnabas' chapel, Mulberry st., the headquarters of the work of the City Mission Society, Bishop Potter was present Monday, Jan. 12th, and met the monthly gathering there of the missionary clergy of the city He celebrated the Holy Communion, assisted by the Ven. Archdeacon Mackay-Smith, and delivered an exhortation to faithful work, taking the occasion to encourage the workers.

All Angels' church was injured in the severe rain storm of Jan. 11th, by the leaking of water through the roof. This is the church recently erected through the private munificence of the Rev. Dr. Charles F. Hoffman, and presented to All Angels' parish.

On the morning of Sunday, Jan. 11th, Bishop Potter preached at St. George's church, taking the place of the absent rector, the Rev. Dr. Rainsford. The church was crowded, notwithstanding the inclement weather. The Rev. Marcus Rainsford, who has for some time been officiating for his brother, has returned to England.

The Brotherhood of Nazareth held an interesting service in the chapel of All Saints' Convalescent Home, Jan. 5th, when Mr. H. B. Moore who has long been at work in connection with the order, was recently received by the chaplain, the Rev. Father Huntington, into full membership. He will hereafter be known as Brother Henry. The working order of laymen, devoted to the religious life, is under the direction of Brother Gilbert, as Brother Superior. It is in some sense an off-shoot, but separate from the Order of the Holy Cross.

On Monday evening, Jan. 12th, the topic of "Church Unity" was considered at an influential Presbyterian gathering under auspices of the Presbyterian Union. The meeting was held in the assembly rooms of the Metropolitan Opera House. On the platform were Col. Ketcham, president of the union; the Rev. Dr F. F. Ellinwood, secretary of the General Missions of the Presbyterian Church, and Professor of Comparative Religion in the University of the city of New York; the Rev Dr. Henry M. Field, editor of *The Evangelist*; the Rev. Dr. Gregg, who has newly succeeded to Dr. Cuyler's pastorate in Brooklyn; Prof. Francis Brown, of the Union Theological Seminary, secretary of the General Assembly's Committee on Church Unity; Bishop Huntington of Central New York; the Rev. Dr. Samuel D. McConnell, rector of St. Stephen's church, Philadelphia, and the Rev. Dr. Wm. R. Huntington, rector of Grace church, New York. The meeting had been called to listen to addresses from two Churchmen, Bishop Huntington and Dr. McConnell, on the basis of the proposed articles of unity announced by the House of Bishops in the General Convention at Chicago. Professor Brown in a graceful speech introduced and welcomed the speakers. Bishop Huntington in a very moderate but forcible address, said that the comprehension or idea of Church unity depended upon a comprehension of the Church itself. He did not think Christians were to make themselves one. They were one now. The thing was to recognize that unity, rejoice in it, confirm it, make it manifest to the world, and conduct themselves accordingly. In our next issue we shall give the Bishop's address in full. The Rev. Dr McConnell urged the practical need of Church unity, enlarging upon the waste, confusion, and weakness resulting from a divided Christendom. The Church, he said, was sadly divided to-day, not in doctrine, personal religious life, nor practical works, but in ecclesiastical organization. What was needed was visible, organic unity, and that was perfectly possible of attainment.

It is certainly an encouraging sign when such words can be spoken fearlessly, but lovingly, in a gathering of this character in New York, and at invitation of leading Presbyterian divines. The kindly tone and spirit of the meeting was notable.

A service in behalf of the City Mission Society was held at the church of the Heavenly Rest, Sunday morning last. Bishop Potter presided and made an earnest address in the interest of the manifold work and still greater need of this old society, which has of late much advanced in strength and in practical efficiency. But with all its splendid effort it is far behind the actual needs of the vast city with its growing thousands of the temporally and spiritually uncared-for and un-reached.

The 19th anniversary of the Niobrara League was held in Grace church, Sunday evening, Jan. 18th. Addresses in advocacy of the missionary work of the Church among the Indians were made by Bishop Hare of South Dakota, and the Hon. Seth Low, LL.D., President of Columbia College. The recent sad and warlike happenings in Bishop Hare's missionary jurisdiction, notably in the battles around Pine Ridge Indian agency, gave special interest to his words, and special point to his plea for sending to the red man, not bayonets and bullets, but the Gospel of the Prince of Peace.

The Church German Society held its regular annual meeting in the Almony of St. Thomas' church, Jan. 13. On motion of the Rev. Dr. Peters the work of the society was confined to the diocese of New York until further action. The following persons were elected officers for the ensuing year. *President*, the Rev. John W. Brown, D.D.; *Secretary*, John Anketell, A.M.; *Treasurer*, Mr. Andrew C. Zabriskie. The Rev. Mr. Anketell was appointed general missionary of the society, and the annual dues of clerical members were reduced.

The 4th annual report of the Society for the Home Study of the Holy Scriptures, states that there are 221 students enrolled, distributed in 42 dioceses. Inclusive of correspondents, the entire number connected with the work, is 400. Miss Susan F. Smiley is the organizing secretary, and the life and soul of the society.

The church of the Heavenly Rest is to have a new assistant minister, the Rev. Arthur H. Judge, who for some time past has served in the same capacity at the church of the Holy Apostles.

MIDDLETOWN.—The clergy of the archdeaconry of Orange met Thursday, Jan. 15th, at Grace church. The Bishop presided and was assisted by Ven. Archdeacon Thomas, D.D. In the evening, the Bishop administered the rite of Confirmation to a class presented by the Rev. Charles Scadding, the new rector so long the energetic assistant of St. George's church, N. Y.

PEEKSKILL.—The new church edifice recently erected for the parish of St. Peter's, of which the Rev. William F. Lewis is rector, was formally opened on Tuesday of last week.

TUXEDO PARK.—Italian work has of late been begun, and a congregation gathered, by the Rev. Paolo Loja, formerly a priest of the Roman Communion.

YONKERS.—Mr. and Mrs. William F. Cochran have made a gift of $100,000 for the payment of the long-standing debt on St. John's church, of which the Rev. Alex. B. Carver is rector. This generous family has already erected chapel, parish buildings, and rectory, giving to St. John's one of the noblest foundations in the diocese.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

Summary of statistics for the year ending June 1, 1890: Clergy, including the Bishop, 59; parishes, 37, missions, 72; number of families reported, 3,722; whole number of souls reported, 13,462; Baptisms reported, infants, 501, adults, 111, not specified, 27, total, 639; Confirmations (from the Bishop's address), 456; communicants reported, 6,289; marriages reported, 320; burials reported, 368; Sunday schools, teachers reported, 522, scholars reported, 4,224; parish schools, teachers, 9, scholars, 120. Total contributions, $166,151.38. Total Church property, $844,501; amount of indebtedness reported, $22,916.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BISHOP GILBERT'S VISITATIONS.
FEBRUARY.

15. Saint Cloud, A. M. and P. M; Sauk Rapids, 3:30 P. M.
18. Wilder, 7:30 P M.
22. Faribault: Cathedral, 10:30 A. M.; Shattuck School, 3:00 P.M ; St. Mary's Hall, 7:30 P M.
23. Austin, 7:30 P.M. 24. Owatonna, 7:30 P.M.
25. Kasson, 7:30 P.M. 26. Mantorville, 7:30 P. M.
27. Kenyon, 7:30 P.M.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

Statistics of the diocese: Clergy canonically resident in the diocese, 119; churches and chapels, 121; churches consecrated, 2; corner-stones laid, 2; ordinations to the diaconate, 7, to the priesthood, 8; candidates for the priesthood, 5; lay readers licensed, 24; postulants, 9; parishes in union with the convention, 69; Baptisms—adults 359, infants 2,302, total, 2,661; Confirmations, 1,767; communicants, present number, 21,947; marriages, 775; burials, 1,704; Sunday school officers and catechists, 2,070, scholars, 18,688, total membership in schools reporting, 20,738. Offerings and contributions, $644,898.12.

BROOKLYN.—On the evening of the first Sunday after Epiphany, a special musical service was held in the church of the Messiah, consisting of anthems and hymns sung by the vested choir. The music was interspersed with prayer, and with reading of Scripture selections appropriate to Epiphany-tide, by the rector of the parish, the Rev. Charles R. Baker.

At the anniversary meeting of the Parochial Mission Society, held at All Saints, on the evening of Sunday, Jan. 11th, the Rev. Dr. A. C. Bunn, who was unable to be present, sent a letter of regret. The Rev G. A. Carstensen, general missioner of the society, delivered an address in his stead. The annual reports of the society were read.

Father Ignatius applied to Bishop Littlejohn for license after he had made all arrangements for holding public services in Brooklyn. To this belated application, the Bishop returned answer, expressing regret that such arrangements had been entered upon without awaiting the proper permission required by the canons, but offering to grant the necessary license upon receiving the usual evidence of good standing as a clergyman of the Church of England, and explained that such evidence should include letters of orders, and a testimonial of recent date from some bishop of the Church of England declaring the applicant to be in regular canonical relations with him. The Bishop further explained, that no clergyman of the Church of England, or of any other Church in communion with us, had ever been granted license in the diocese without compliance with these reasonable and essential requirements. To this letter Father Ignatius replied by sending to the Bishop his letter of orders, and instead of the required testimonial from a bishop of the Church of England, bearing upon the question of his existing canonical relations and good standing in the Church whose orders he holds, enclosed only a copy of a license to preach, granted by a neighboring bishop of an American diocese, quite failing to cover the point. The Bishop thereupon expressed regret at being unable to give the license requested. Father Ignatius had meanwhile officiated without a license, and proceeded to address a letter to the Bishop through the medium of the newspapers, practically threatening still further to officiate in violation of the canons, if he felt so disposed. The canons in question were framed to prevent the officiating in American dioceses of clergymen in foreign orders without due safeguard of their good and regular standing. Similar canons are in force in the English Church, and are based on ancient Catholic usage.

The Epiphany-tide choir festival of St. John's church, the Rev. George F. Breed, rector, was held on the evening of Sunday, Jan. 18th. After choral evening prayer, with *Magnificat* and *Nunc Dimittis* in F, by Tours, Gadsby's anthem, "Sing, O Daughter of Zion," was sung, followed by Barnby's "Like silver lamps," and the *Cantique de Noel* of Adolphe Adam, arranged for solo and chorus by Dudley Buck. The hymns were congregational. After a sermon by the rector, the vested choir retired in procession, bearing a new processional cross, recently given as a memorial offering. The Knights of St. John held their second entertainment in the choir room the Saturday evening previous. The alterations undertaken by St. Agnes' Chapter have been completed. They consist of a beautiful choir front, new steps to the altar, the removal of the window back of the altar to the arch over the pulpit, the moving of choir stalls and chancel rail three feet nearer the nave, so as to allow of more room within the space of the sanctuary; also the moving of the sacristy door and pulpit, and general retouching of wood-work in the entire chancel. The changes produce a remarkable improvement in the use and appearance of that part of the church. A friend has generously added the gift of a much-needed rector's chair for the sanctuary, and another giver has presented material for a full new set of white hangings. The altar chapter of the Guild unanimously voted to donate a former set of hangings for Trinity-tide, now unused, to the church of St. John the Baptist, Milton, Del., which, according to the plea of its hard-working priest, is devoid of all things which tend to make the house of God beautiful.

Last Sunday evening, a musical service was held at St. James' church. The choir, assisted by a string quartette, rendered several musical numbers of great beauty, including selections from Holden, LeJeune, and Schumann. The rector, the Rev. C. W. Homer, preached.

At St. Mark's church, the Rev. S. M. Haskins, D D., rector, an anthem service was held Sunday evening, Jan. 18th, by the surpliced choir, with repetition of the music sung by the choirs of the diocese at the annual musical festival last November. The sermon was preached by the Rev. Dr. Thomas, who has recently come into the Church, from the Congregationalists.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Rev. Daniel I. Odell is recovering from a serious illness, after undergoing an operation in the Massachusetts General Hospital.

BOSTON —The condition of the Bishop is more favorable, though the impression has gone abroad that he will never regain the strength necessary to carry on his arduous duties. It is possible that an assistant bishop will be asked for and elected at the next convention.

WELLESLEY.—A mission church has recently been organized in this town under the name of Christ church. The Rev. Dr. Shinn, rector of Grace church, Newton, will take charge of it. Sunday services have been held regularly for several years past, but this is the first attempt towards a permanent organization.

LYNN.—The Eastern Convocation which was to take place at St. Stephen's church, on Tuesday and Wednesday, Jan. 13th and 14th, has been postponed indefinitely on account of a death in the family of the Rev. Mr. Van Buren.

MARBLEHEAD.—The Rev. J. L. Egbert, rector of St. Michael's church, has gone to South Carolina for a few months in search of rest and recuperation. During his rectorship important improvements have been made in the interior of the church, and the condition of the parish was never so promising and active as it is to-day.

SALEM.—The Rev. Henry Bedinger has accepted the charge of St. Peter's church, made vacant six months ago by the resignation of the Rev. Dr. Arey. Mr. Bedinger is well known in this diocese, and a year ago held a very successful mission in Emmanuel church, Somerville.

MARLBOROUGH.—The church of the Holy Trinity has received the gift of a solid silver chalice and paten of a convenient and beautiful design from Mr. and Mrs. J. M. Sears of Boston. Additions will soon be made to the west of the church, and will consist of a large guild room with choir accommodations and rector's study. They will be completed by Easter. These improvements are the gift of the generous friends interested in the parish.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The new Trinity church, Wilmington, is nearing completion, and will be the finest church edifice in the State. The design is in old English Gothic. The ground plan is cruciform. The walls are of light gray limestone, the roof slate. The tower, which has not been completed, is in the north-west angle, the robing room and choir room in the north-east angle, with the chancel between them. The entrances are on the west side. Just in front of the door is the Baptismal font, symbolical of spiritual entrance into the Church. The walls being colored terra cotta give the surface a soft velvety appearance. The windows are filled with amber and white frosted cathedral glass. The entire length inside is 120 ft.; width across at the transepts, 68 ft.; the transepts are 40 ft. wide; the chancel 28x22 ft., and the nave is 91½x38. The seating capacity is about 400. The ceiling is of trussed rafters, supported on corbels of Indiana limestone, from which spring brackets supporting carved angels as hammer beams. The wood-work of the timbered roof is of pine in natural color. The pulpit is chalice-shaped and just outside of the chancel on the gospel side of the altar. The choir stalls have a seating capacity for 40 men and boys. The altar is a beautiful piece of antique oaken wood-work. It is raised seven steps above the floor of the nave. It has two gradines, and is surmounted by a reredos of seven panels, gothic-shaped, with carved finials. The panels are ornamented with moulded and interlaced lattice-like wood work, giving it a very beautiful, but simple decoration. The centre panel in the reredos is plain, being reserved for the altar cross. The only symbols in the windows of the church are in the one over the altar, that being decorated with the trefoil and triangle, symbolic of the Ever-Blessed Trinity. The whole interior furnishing is in antique oak. The organ stands in a chamber on the east of the chancel, and it is being rebuilt by Mr. John Brown. The design of the building was made by Theophilus R. Chandler, of Philadelphia. Messrs. W. H. Foulk & Sons are the general contractors, and A. S. Reed, the contractor for the stone work. The Wilmington M'f'g. Co. supplied all the carved wood-work. The beautiful new edifice is marked, on its exterior, by a stone tablet placed on the wall of the west side transept, in which two angels hold a shield, on which is engraved: "Trinity Parish, A.D. 1638-1890." A service of Benediction will be held on Thursday, Jan. 28th, at 11 A.M , invitations to which have been sent to the former rectors, to all the diocesan clergy, and others interested in the parish. Several bishops have signified their intention to be present. The Bishop of New York will be the preacher.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The 100th anniversary of the foundation of Sunday schools in Philadelphia, was celebrated in many of the churches on Jan. 11th. A society known as the First Day or Sunday School Society of Philadelphia, was formed on Jan. 11th, 1791, with Bishop White as president. This society employed salaried teachers to instruct indigent youth after the manner of the Robert Raikes schools of England. After an existence of 25 years this system gave way to the present system, but the old institution continued for some time its benevolent work. This society was the germ of the American Sunday School Union, which dates from 1824. The original society was entirely unsectarian; for among its board of managers were Dr. Benjamin Rush, a prominent member of the Society of Friends, and Matthew Carey, a native of Ireland, and one of the (lay) pillars of the Roman Catholic Church.

PHILADELPHIA.—The Rev. Father Convers has resigned the position of secretary of the Society of St. John Evangelist, on the score of continued ill-health, and the Rev. Father Field, now in charge of St. Clement's church, fulfills the duties of that office.

The Rev. Dr. Foggo has resigned the rectorship of Christ church, to take effect Oct. 1st. proximo, when he shall have completed the 30th year of his ministry in that parish.

The 10th course of lectures on the Bohlen Foundation will be delivered in the church of the Holy Trinity by the Rev. William R. Huntingdon, D. D., rector of Grace church, New York, who announces the general subject of the course, "The Peace of the Church." The first lecture will be given Jan. 23rd, and the subsequent dates are Jan. 29 and 30, and Feb. 5, 6, and 9.

The regular stated meeting of the South-eastern Convocation was held Jan. 15th, in the new St. Thomas' church, Bishop Whitaker in the chair. Most favorable reports were received from the new mission on Snyder Ave., the Sunday school having increased over 30 per cent since Christmas. The convocation nominated the Rev. S. H. Boyce, the missionary, as minister in charge for 1891. A gentleman has promised to donate a lot 70x110 feet on condition that steps be taken at once for a parish building. It is expected that in the near future this Convocation will be united with the South-western Convocation, as overtures to such union have been made, and committees appointed on the subject.

Rabbi S. Morris has been invited to address the Clerical Brotherhood on the subject of the Russian persecution of the Hebrew race, for which he is eminently qualified, both by observation and experience.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

"A life of the Rt. Rev. William Pinkney D. D., Fifth Bishop of Maryland," by the Rev. Orlando Hutton, D. D., of the diocese of Maryland, has just been published by Messrs. Anthony Hyde and Charles M. Matthews, of Washington, D. C., executors of the estate of the late William W. Corcoran. The high regard entertained for this distinguished Diocesan by the late Mr. Corcoran prompted him to take steps for the preparation of this memorial volume. The faithful portraiture which the Rev. Dr. Hutton has given of the life and character of one whose fidelity to his high office endeared him so greatly to those among whom he ministered, has fully justified the choice made by Mr. Corcoran of one who should write the biography of his dear friend. The book will not be placed for sale, but gratuitious distribution of the same will be made by the executors to the friends of the late Bishop Pinkney.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Rev. Edmund C. Bennett of Amenia Union, diocese of New York, has accepted a call to Bethany, Conn., and will soon take charge of his new work. The parishes of Torrington and Watertown, two of the largest and most prosperous, are still vacant.

The Rev. J. H. Crockett, formerly in charge of All Saints' memorial church, New Milford, has found lucrative and agreeable work in New York City. He is employed by The Century Co. in the compilation of their great dictionary, and doubtless will have work for many years to come, since it will be some ten years before the book is completed.

NEW MILFORD.—In both All Saints' and St. John's churches, Christmas Eve services were held, and the hearts of the little ones

gladdened by appropriate Christmas gifts. The rectors of both churches improved the occasion to say a few words to their schools appropriate to the occasion. The children of All Saints' were given their presents from that old-fashioned but never out-of-date, never unwelcome, Christmas tree, while St. John's young folks had their's handed them from a huge gilt and ever-green basket that hung from what, for want of a better name, we will call a gypsy tripod. The singing in both schools was very creditable.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

JOHNSTOWN.—After six years of most successful labor at St. John's church, the Rev. John Brewster Hubbs has resigned to accept the important and growing parish of Grace church, Grand Rapids, Western Michigan. *The Johnstown Daily News* says of Mr. Hubbs: "During his rectorship here, his parish has greatly prospered. His Catholic views have been cordially endorsed, and his Christian character and work have been so earnest and liberal that he has made many friends among all denominations. While essentially a Churchman, and ever standing up for her doctrine and usages, he has not confined himself and his labors exclusively to his own parish, and while never in any way proselyting, he has drawn in those who had no Church home."

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

KANSAS CITY.—On Sunday, Jan. 4th, the quartette choir of Trinity church, the Rev. Robert Talbot, rector, gave place to a large volunteer chorus choir of ladies and gentlemen, who rendered the music of the services with fine effect. The new choir is under the direction and training of the organist and choirmaster of St. Mary's, Mr. F.C. F. Cramer, with Mr. F. T. Durrant as organist, and has commenced work with great enthusiasm.

The Christmas festival was observed with all due solemnity at St. Mary's, the Rev. John Sword, rector. There were Celebrations at midnight, at 7 A.M., and at 11 A.M. The mass at midnight, and at the 11 A.M. Celebration was specially written for this festival by the organist, Mr. F. C. F. Cramer, Mus. Bac., and was finely rendered by a large mixed chorus choir, with full orchestral accompaniment in addition to the grand organ. The same music was rendered on the Sunday following—the Innocents—accompanied as before.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

Grace church, Georgetown, was consecrated by Bishop Gregg, on Sunday, the first after Christmas, 1890. Further particulars have not yet reached us.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

GRAND RAPIDS.—The Rev. Dr. Fair has the honor of being the rector with the longest residence in the diocese. The vestry of Trinity, since the ordination of their minister, the Rev. H. H. Johnston, to the priesthood, have formally called him as rector. The Rev. A. E. Wells is doing good work as rector of St. Paul's, and the Rev. John Brewster Hubbs, from the diocese of Albany, has accepted a call to Grace church, so the churches in the see city are once more all prepared for work.

SAUGATUCK.—Since last June, the Rev. J. Rice Taylor, though in his 73d year, has held service each Sunday and taken charge of the Sunday school, besides teaching a class. At one time this fall he was the only resident minister of the Gospel, the Methodist and Congregational churches being both pastorless.

NILES.—In December, a new pulpit of brass and a brass altar rail were placed in Trinity church, given by Mrs. Edward Bacon, in memory of her sister. The parish is now in excellent condition, free of debt, and the church interior made beautiful. On the 4th Sunday in Advent, Bishop Gillespie visited the parish and confirmed a class of 27.

ALLEGAN.—On the Innocents' Day, a children's choral service was held at 4 P.M., in the church of the Good Shepherd. At the service, the 20th selection of Psalms was chanted antiphonally by the rector and congregation. The school was publicly catechised, and six "Buds of Promise" received medals for correct recitations from "Church Teaching for Little Ones." On the Feast of the Circumcision, a supper was given for the children in the county building.

All in the diocese will be pleased to learn that Grace mission, Charlotte, has now a clergyman, the Rev. Marcus H. Martin, and also that Sturgis and Union City will be supplied by the Rev. Cecil P. Wilson, late of Toledo, O.

The rector of St. John's, Grand Haven, is rejoicing in the fact that his people, old and young, are taking hold of parish and missionary work with a zeal never before shown.

St. Andrew's Brotherhood, Ionia, is doing an excellent work among the young men, besides having in charge *The Parish Messenger*. Dr. Fair, of Grand Rapids, recently addressed the Brotherhood, at a service held in St. John's church.

OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop

ROSEBURG.—The Rev. W. Lund writes: "This year we had our Thanksgiving service at St. Clement's church, Oakland, a place about 19 miles from Roseburg, on the line of railway. I went down on the morning of that day and found the little church beautifully decorated with fruits and flowers, chrysanthemums and roses principally, and some very lovely emblems made of autumn leaves and berries. We had a very large congregation and some very good singing, and the largest offering for the Good Samaritan Hospital which we have ever received from Oakland, $10.00. In the evening we had a supper and a real good time, cleared a little over $20, which together with a gift received from the outside, cleared off the debt on the church which has been owing for more than two years. I cannot tell you how proud I felt of my people for we have only 15 communicants here and they belong to four families, yet during the last two years we have put a new floor into the church, built a chancel and a vestry room, put up a new fence, purchased a lamp and put new shingles on the roof, besides some other improvements. It was a real thanksgiving to many of us, and to me especially, for only the western missionary can know all the worry and trouble which one has to contend with to raise funds for any needed repairs in the church property.

"Here at Roseburg, this year, we have built a new side walk, and fence around the lot, bought a new lamp, painted the church inside and partly outside, re-fixed the seats and varnished them, and the altar, and chancel furniture, bought a stove, and are about $50 in debt. I wish some kind friend would help us for I really do not know where the money is to come from.

"On Christmas Day our little church was very beautifully decorated with evergreen and white chrysanthemums, the congregation was very good indeed and the service very hearty; 18 stayed to the Holy Communion. This is very encouraging considering that our membership is only 25. The offering was $5.50 for the Disabled Clergy Fund."

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

A correspondent gives an interesting account of St. Paul's Normal and Industrial School for colored students. The boys are permitted to pay a portion of their expenses by labor. The tuition, it is hoped, will be provided by scholarships, one hundred of which at $25 a year are needed. The Rev. J. S. Russell, principal, also writes: "My work sorely needs help." He has been engaged in missionary work in this place for more than eight years, and among the very poor. With great courage, patience, and sacrifice he has built a little church and rectory, and to meet the needs of his energetic administration, the late Dr. Saul, who is known in all the Church for his benefactions, provided a school house and furniture. From this school several well-trained pupils have gone forth to minister among their colored brethren.

In addition to this good work in Lawrenceville, Mr. Russell has carried on several other missions and schools in other places. At one of his mission chapels he has presented a class of 75 for Confirmation. He is now giving his time and means mostly to the normal school, which promises to be a great and useful work, but it has involved heavy expenditures, and has a debt of $2,000 which is a heavy burden. The Commission for Work among Colored People cannot afford any relief.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

DES MOINES.—On the 2nd Sunday after the Epiphany, Jan. 11th, the Bishop instituted the Rev. J. J. Wilkins, late of Sedalia, Mo., to the rectorship of St Paul's. The noble parish church was crowded. The music by the vested choir of 50 men and boys, under the able direction of Professor Bartlett, a composer of acknowledged ability, as well as a superior trainer and director, was simply but beautifully rendered. There were present of the clergy, the Rev. A. C. Stilson, D. D., and the Rev. Allen Judd, both of Des Moines, and the sermon, appropriate, impressive, eloquent, was delivered by the Bishop of North Dakota. The services were full of interest, and the new rector received a hearty "God-speed" from one and all. In the evening the church was again filled by a large congregation, and missionary addresses were delivered by the Bishop of the diocese, by Bishop Walker, and by the rector of St. Paul's. The year begins auspiciously for this, the leading church in Iowa. We predict under the new incumbency abundant work and most satisfactory results.

BURLINGTON.—The Rev. J. M. D. Davidson entered upon the rectorship of Christ church the 2nd Sunday after Christmas. There had been no services since August, but the new rector found everything in good condition. The choir boys were all in their places, the Sunday school had been kept up faithfully, and every evidence was apparent of the excellent work done by the preceding rector, Dr. Johnson, whose resignation to accept the work at Trinity church, Davenport, was a matter of deepest regret to all the people of Christ church. The new rector has been received kindly and favorably, and highest hopes are entertained of a successful continuation of the work so well begun by the Rev. Dr. Johnson.

NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

We have received from Bishop Kendrick the following notes relating to his jurisdiction:

"The mission at Santa Fe is vacant by the removal of the Rev. Mr. Meany to Prescott, Arizona. Santa Fe, the capital of New Mexico, is an interesting old town, beautifully situated, with a very attractive climate. We have now a church building of stone, and a congregation of influential Church people.

"Trinity church, Phœnix, Arizona, is vacant by the death of the Rev. Dr. Pearson. Phœnix is the capital of Arizona, and one of the best towns in the territory. We have a good church building and a rectory, and a substantial congregation. It is very important that this vacancy should be filled by some one who can take up and carry on Dr. Pearson's work.

"At Eddy, New Mexico, the Rev. Mr. Forrester is holding the field till a clergyman can be settled. This is one of the centres of an important section of south-eastern New Mexico that is now being opened up by irrigation.

"It is very important to secure at once a missionary for the Navajo Indian work, which can be commenced early in the spring under promising conditions.

"These and other important points in these two territories can be occupied permanently and substantially for the Church only by men who are especially well fitted for the work. Some of these vacancies could be filled by men who would come to this country for their health. For others, young men are needed who would come to us for a few years of active service and hard work in the domestic field.

J. M. KENDRICK.

PRESCOTT.—For the first time in the history of Prescott the Christmas services of the Church have been observed here, and the privilege has been thoroughly appreciated, both by our own people, and also by many others. The building which is being used at present was erected by the Baptists, and consequently is not at all adapted for Church purposes. It is simply an oblong room with rectangular windows and a flat ceiling. At what would be the chancel end there is a platform surmounted with a sort of pulpit desk. The substitute for an altar is an honest table with four legs, placed on the floor of the room, immediately in front of the desk, and it "contrives a double debt to pay," for from one end of it (ecclesiastically the north, though cardinally the south,) the prayers are said. In the corner just behind this position a substitute for a sacristy is curtained off. Notwithstanding the difficulties in the way of decorating such a place, the taste and zeal of the ladies and their co-workers, overcame them all, and the results of their labors were wonderfully effective. The middle day service was attended by a crowded congregation every place being occupied; the music was excellent and appropriate, and the worship was solemn and reverent, as well as joyous and hearty.

On the evening of St. Stephen's Day the children of the Sunday school assembled for their special service. Carols were sung and a short address was made to the children by the Rev. E. W. Meany, the priest-in-charge, after which there followed a distribution of gifts to the children, from the branches of a beautiful Christmas tree, resplendent with blazing lights.

There is no place in the jurisdiction of Bishop Kendrick that presents more hopeful prospects of healthful and steady growth, than this busy, flourishing town. The erection of a church is an absolute necessity, and in this work the people trust a helping hand will be extended to them, by those who have the power and will to aid them.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

DU BOIS.—The Rev. M. S. Hemenway has accepted the call given by the church of Our Saviour and will take charge on the 1st prox. Special services are being held in the Opera House and much interest being awakened.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

WATERTOWN.—Trinity church has lately been presented by Mrs. O. G. Staples, of Washington, D. C., with some altar and pulpit hangings of rare excellence and beauty. The set consists of altar cloth, retable cover, pulpit hanging, and markers. The hangings are made of a cream white silk brocade of 13th century design. On this as a background the richest form of embroidery has been worked. The altar cloth proper has a rich border of roses entwined around Greek crosses. The retable cover is embroidered with three Alleluias, with roses filling the spaces between. On the pulpit hanging the Latin form of cross is used, entwined again with roses, while the markers have each individual designs of floral treatment. This set is trimmed with fringe made of delicate silk tassels of the same colors as are used in the embroidery, artistically combined to give a harmony of color. In place in the chancel these cloths add materially to the richness of effect, and confer great credit upon their designers and makers, Messrs. J. & R. Lamb, of New York, who are responsible for the entire treatment of the interior.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

COVINGTON.—The Rev. Frank Woods Baker celebrated his 5th anniversary as rector of Trinity church in this city, on Sunday, Jan. 11th. During the last five years a guild house with a hall and eight rooms has been erected, extensive changes have been made in the interior of the church, greatly adding to its beauty, a new front has been made, with baptistry, and bell towers, and within the last month a new and handsome chapel has been completed in the upper part of the city. There have been 2,600 pastoral calls, 276 Baptisms—101 in the last 9 months; 234 Confirmations, 58 marriages, 141 burials, 790 services on Sundays and 250 on week days, 850 sermons, 150 celebrations of Holy Communion, while on the books of the Sunday school there are 500 scholars. There has been great activity in the guilds, one of them having raised a debt of $3,000, and another having treated 1,200 of the sick poor in the city. A missionary, Miss Heath, has gone from this parish to Japan, and a young man, Mr. McGee, has been prepared by the rector for the diaconate. Notwithstanding the number of guilds in this parish and their great activity, a spirit of harmony and Christian good will prevails which is one of the most gratifying features of the work.

The Rev. Wm. A. Snively, D. D., of Trinity church, New Orleans, has accepted the invitation to conduct the mid-day services for men only during the Church Mission to be held in Louisville on Jan. 16th. This work has been specially placed under the control of the Brotherhood of St. Andrew.

LOUISVILLE.—A handsome memorial gift of a Eucharistic service has been presented to St. John's church by Mrs. Stephen Barnwell. The paten bears the inscription:

> To the glory of God and in memory of the Rev. Stephen Elliott Barnwell, and of Dudley Barnwell, his son, March 27th, 1890. "My spirit hath rejoiced in God my Saviour" "He shall gather the lambs with His arms and carry them in His bosom."

The chalice with ornate filigree chased work presents on the base emblematic figures in *basso-relievo* of the four evangelists, also the cross and *Agnus Dei*. A memorable epoch in the Church history of this diocese was the occasion of the celebration of the Holy Eucharist at Grace church, on the 8th inst, in behalf of the anticipated Church Mission. The Rev Geo. C. Betts was the Celebrant, all the clergy of the city were present and partook, together with a large number of lay men and women, thus indicating the benign influence the Mission has already exerted.

Handel's "Messiah," under the direction of Wm. Frese, organist, and Henry Burck, violinist, was given at Christ church as the closing service of the Christmas-tide festival. The church choir was re-inforced by the most proficient soloists of the city, with a chorus of 60 voices. The offertory was devoted to the poor of the parish. Bishop Dudley, after prayers, dismissed the congregation with the benediction.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

The Rev. Charles S. Cook, Sioux priest at Pine Ridge Agency, writes on Jan. 8th, to the secretary of the Woman's Auxiliary: "I am very much concerned at our present inability to acknowledge individually the many Christmas boxes we have received. We had three trees for six congregations, and were to have had three more for eight other congregations, when the Wounded Knee affair came upon us. The first night, I had 38 wounded persons and prisoners; after a week or so, I received 14 more wounded ones from the hospital tents. The Christmas tree was standing with about 600 presents, when the wounded were brought in. We made use of the whole tree in caring for the unfortunates, giving out even the dolls, tin horses, etc., to the wounded boys and girls, and the candies too. Yesterday we removed 12 who were not seriously wounded, to the Government day-school at the Agency. We have now about 22 in the church. The unwounded I distributed among the police and others who adopted them. There is a little boy I am determined to adopt if he pulls through—seriously wounded in the jaw and lower part of his mouth. . . . Our hands and hearts are so full that our days are far too short. I have buried 32 soldiers and some ten Indians. The burying party at Wounded Knee (made up almost entirely of our Christians) buried 84 "bucks" (including boys from 14 years and up), 44 women, and 18 children (two little babes two or three months old). The sisters of mercy and brothers of extreme tenderness, who watch over the wounded in the church, are the young men of our dear Church. The services of Miss Goodale are invaluable. Two Presbyterian ladies and three of their native helpers have helped us much. The Bishop was here for several days, and brought cheerfulness and bravery to our hearts, and so we are 'cheerful and hopeful in our work.'

"Can you not make as public as you can, in all our Church papers and the secular press, just how our hands are tied, and the consequent inability to acknowledge Christmas boxes, and in some cases letters containing money? We mean to write when we can write. Our present duty is to take care of those who are suffering on our hands. How many more such (white and red) any day may bring us, God only knows. The attitude of the hostiles has not materially changed.

"We are well but much fatigued. It is pretty well-known that three day-schools and two of our churches and a rectory are in ashes; also a Presbyterian chapel.

"Red Cloud and others got in from the hostiles this morning. Lieut. Casey was shot yesterday. I think there will be a bloody fight in a few days."

THE PLATTE.

ANSON R. GRAVES, Bishop.

The first annual convocation of this missionary jurisdiction met at St. Stephen's church, Grand Island, Wednesday, Jan 7th, 1891. After Morning Prayer was read and the Holy Communion administered, Bishop Graves read his annual address. Of the work done during the first year of his episcopate, he said: "Although the clergy force has not much increased, we have more than doubled the number of places where regular services are held. From 19 they have increased to between 45 and 50. Instead of the 378 communicants known to the Church a year ago, we now have the names and addresses of over 800 communicants. Within the jurisdiction, there has been given at collections on my visitations $259.09 to my special needs fund. From outside, in Minnesota and the East, there has come to me $2,741.91, making in all $3,001. Of this amount $375 has been used to help acquire Church property, and about $700 in smaller amounts for the following purposes: The education of young men for the ministry; travelling expenses of missionaries; salaries of missionaries; tracts and printed matter; freight on Prayer Books; and the registering of deeds. This leaves $2,000 of this fund to be used for similar purposes. This amount will enable us to secure one or two more missionaries, and build another church the coming year, and also redeem some promises made to the present workers. In financial matters we have certainly been greatly blessed."

"The vestry of the church of Our Saviour, Kearney, secured an episcopal residence at $5,000, offering the use of it free, and a deed of it as soon as I decided to locate there permanently. At present I am paying a moderate rent, that I may be free to locate elsewhere should it seem wise to do so. They have paid over $1,500 on the place, and are confident of raising the balance when necessary. It is a large, comfortable house, in a pleasant part of the city.

"In regard to a Church school, I have received a very important proposition from the citizens of Kearney which demands immediate consideration. . . . It consists of 85 acres of good land at the north-east corner of the city limits, two miles from the business centre, but reached by the electric street cars. The city water comes also to the edge of the tract. Conservative men value the school tract at $200 an acre. It would thus be valued at $17,000. The subsidy also consists of lots in different parts of the city, the list price upon which is $9,150. A money subscription of about $3,300 available for building purposes, and about $500 in other subscriptions, was also raised. The whole subsidy is thus valued at nearly $30,000, whose cash value could not be well placed below $20,000." While in the East the Bishop received cash and pledges toward the school to the amount of $3 614.

It was recommended and strongly urged that the jurisdiction begin at once to raise a fund for the endowment of the episcopate, and also a fund for the support of the aged and infirm clergy. It was recommended by the convocation that a collection be taken up for each fund at least once a year.

In accordance with the provision of the Canon of the General Convention, governing the case, the Bishop adopted the Constitution and Canons of the diocese of Nebraska as his rule and guide in matters ecclesiastical.

The Bishop expressed a desire to have the various ladies' guilds of the jurisdiction form a general organization, under the name of "General Guild," which in course of time would become a part of the great Woman's Auxiliary. Mrs. A. R. Graves, of Kearney, was chosen president, and Mrs. F. W. Adams, of Grand Island, secretary. The Bishop also suggested the publication of a diocesan paper. It was thought wise, however, to postpone the enterprise.

The following officers were appointed by the Bishop: Secretary, the Rev. Samuel F. Myers, Holdrege. Standing Committee: *Clerical*—Robert W. Oliver, D. D., F. W. Adams; *Lay*—C. W. Thomas and Wm. C. Tillson.

BROKEN BOW.—Bishop Graves confirmed a class of 25 persons, mostly adults, in St. John's church, on Sunday, Jan. 4th. There is a growing interest in the Church manifested in this town of 2,000 inhabitants.

CALLOWAY.—Services are held here once a month by the missionary who resides at Broken Bow, 25 miles distant. There is no railroad connecting the two places, and it is somewhat difficult of access on that account. The missionary began work last June. The interest in the church in this town of 600 people is remarkable. Sunday services, well attended, are held by the lay reader, Mr. H. H. Andrews, cashier of one of the banks; and Mr. Arthur Bird instructs a large adult class in Bishop Doane's Manual. The Sunday school, recently started, numbers 40. There is a large ladies' guild, composed of women of various religious creeds, there being only a very few who were brought up in the Church. The Church is proving to be the centre of unity, in which all can unite. The $1,200 church is now almost completed. There will not be a cent of debt on it.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The 4th annual convention of this organization met at the Philadelphia Divinity School in West Philadelphia, on Friday and Saturday, Jan. 9th and 10th. The officers for last year were: Mr F. S. Spalding, of the General Theological Seminary, president; Mr. W. D. Smith, of the Alexandria Theological Seminary, 1st vice-president; Mr. W. M. Gilbert, of the Berkeley Divinity School, 2nd vice-president; Mr. J. A. Elliott, of the Montreal Diocesan Theological College 3rd vice-president; Mr. Warner Fite, of the Philadelphia Divinit school, secretary; Rev. J. Le Prevost, of the same school, treasurer. Thirteen seminaries, colleges, and schools were represented by 34 delegates.

The convent on began with a reception to the delegates in the Bishop Stevens' Library, at which the dean and faculty of the divinity school were present. At 3 o'clock on Friday the first business meeting was convened in the chapel and opened with the president's address followed by a record of the missionary events of the year by the 1st vice-president. After this, there were five-minute reports from each institution respecting its missionary efforts in the past year. Evening prayer was said in the chapel by Dean Bartlett. At 7:30 in the evening a public missionary service was held at St. James' church, Philadelphia, when after a shortened service three excellent addresses were delivered, "of Welcome," by Dean Bartlett, D. D., of the Philadelphia Divinity School; "Church Extension in Large Cities," by the Rev. Dr. Mc onnell, and "Apostolic Methods the way to Apostolic Success," by the Rev. Father Huntington, O. H. C.

A celebration of the Holy Eucharist was held in the chapel on Saturday morning at 7:30; Dean Bartlett being celebrant. Morning Prayer was said at 9:30, after which the second business session was held. Three papers were read by delegates and provoked some discussion: "The State of Missionary Spirit in Church Seminaries," by Mr. F. G. Jewett, Jr., of the Berkeley Divinity School; "The Christian Missionary in relation to Ethnic Religions," by Mr. Herman Page, of the Cambridge Theological School; and 'Alaska' as a Mission Field," by the Rev. J. L. Prevost of the Philadelphia Divinity School.

The closing business meeting was held in the afternoon at 3 o'clock. The offerings of the convention were voted for the work in Brazil, and after the transaction of some important business the officers for the following year were elected: President, Mr. J. W. Lewis, Jr., of the Berkeley Divinity School; 1st vice-president, Mr. G. Y. Bliss, of the General Theological Seminary; 2nd vice-president, Mr. E. T. Sullivan, of the Cambridge Theological School; 3rd vice-president, Mr. Kell of the Alexandria Theological Seminary; secretary, Mr. R. F. Humphries of Trinity College; treasurer, Mr. McNaught, of the Berkeley Divinity School. The place of holding the next meeting was not definitely settled, but will be either at Middletown, Conn., Hartford, Conn., or New York City. The convention closed with a second public meeting at Holy Trinity church, Philadelphia, when addresses were delivered by the Rev. F. R. Graves on "Chinese Missions;" by Herbert Welsh, Esq., on "The Church's work among the Indians;" by the Rev. Prof. Guild, of the Philadelphia School, on "The Relation of the Clergy to Society;" and by Bishop Whitaker.

THE UNIVERSITY OF THE SOUTH.

The Rev. Thomas F. Gailor, Vice-Chancellor of the University of the South, in a circular setting forth the needs of that institution, says:

Looking back then through the twenty-one years of its life, it must be admitted that the University of the South has done great things. More than two thousand students have been matriculated, several noble buildings have been erected, a University town has been built up, a University spirit has been created. There is life and vigor and earnestness and enthusiasm. No doubt the spacious domain and beautiful and healthful location of Sewanee have contributed much to this result, but the wisdom and earnestness and self-sacrifice of its professors have done more. What has been accomplished, under all the conditions, is wonderful. There has been nothing to keep professors here, no large salaries, no endowment, only the truth of our aims and the realities of our teaching.

I beg leave to submit the following very practical list of pressing needs for the proper development of the University, viz.:

$5,000 will endow a scholarship for the support of a student in the Theological Department; $7,000 will endow a scholarship, paying all expenses, personal and scholastic, of a student in the Academic Department; $10,000 will endow the Library and Reading Room, or the Infirmary, or the Chemical Laboratory, or the Gymnasium; $30,000 will endow a university professorship; $75,000 will build the new chapel.

The Living Church.

Chicago, Saturday, Jan. 24, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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162 Washington St., Chicago, Ill.

WE hope that the clergy realize the importance of making a strong effort at this season to extend the circulation of Church periodicals in their parishes. Now is the time of all the year most favorable for such work. Lent comes early this year, and then other things will be more pressing upon both pastor and people. Speaking for THE LIVING CHURCH, we can say that it is better prepared than ever to do a good work for the Church in every family to which it is admitted. It will prove a valued assistant to every pastor who opens a door for it. It gives, during the year, over a thousand large pages of Church news, editorials, poems, stories, discussions, etc. A cordial word from the clergy will extend the influence and usefulness of the paper in all directions.

WE have had in hand, for some time, clippings from a North Dakota newspaper, giving an account of a gambling fair held in that new State by a Roman Catholic congregation. In view of the notorious agitation for legalizing the lottery there, such a proceeding by a body of people professing and calling themselves Christian, is extremely obnoxious. "Fish-ponds," raffles, and voting and guessing contests, are bad object lessons, especially when given in the name of religion, for the education of a community in which the legalized lottery is struggling for a foothold. At the Jamestown fair a bishop's portrait was sold by "chances" at one dollar each, and ten times the value of the painting was gathered into the treasury. So is morality wounded in the house of religion.

The New York Tribune and other Eastern papers have of late been assuring their readers that "religious opinion and thought in the Episcopal Church are undergoing a profound modification" and that it would be "an irreparable misfortune if this liberty of opinion should now be curtailed for the whole Church by the judgment of a diocesan ecclesiastical court." It is stated that this is the view taken by many members of that Church. It is not difficult to perceive that such utterances have their origin in that extreme circle of which we have lately spoken as engaged in a desperate attempt to commit the Church to the tolerance of that which is foreign to her essential character, both in spirit and letter. Shrewd and sagacious men are likely to understand the art of "tuning" the press, and very well know the weight of statements of this kind with the majority of people, when they appear in the editorial columns of influential newspapers. Sometimes also the hand may be detected of the Roman Catholic reporter or sub-editor who seems to have such a mysterious connection with the religious department of many of our newspapers. The speech of Mr. MacQueary in Cleveland the other day is a sufficient answer to such statements. He had asserted hitherto that many influential men among the clergy were with him. They failed, however, to materialize in his time of need, and he was able, as it appeared, to produce, as echoing his views, the utterances of but two or three men in England and America. That he has no idea for his part that any "profound modification" is imminent, appears clearly enough from his despondent estimate of the General Convention which he thinks would very quickly pronounce against his views; as well as from his calculation that it will probably take two centuries for the Episcopal Church to reach his own advanced position!

THE MacQueary trial excites an amount of interest in the secular press and in the religious newspapers unfavorable to the Church, which would seem altogether out of proportion to its real consequence. Part of this interest no doubt springs out of curiosity to see by what ingenious methods of mental legerdemain, a man has been able to persuade himself that he is justified in retaining a position in which he has pledged himself to teach certain things, after he has determined that he will teach the contrary. But this is not all. The case of the five young ministers belonging to some branch of the Presbyterians, who were deposed in Pennsylvania the other day, would seem to be much the same. Yet that matter received the bare honor of a passing notice or two in the daily press, while the Ohio case is discussed in the editorial columns of the principal New York papers and is watched and commented upon by the religious organs throughout the country. We are often reminded that, in point of numbers, the Episcopal Church is inferior to several Christian denominations, and on this ground have been in several quarters accused of monumental arrogance in undertaking to lay down the lines of a restored Christian unity. But so soon as anything of an unusual character occurs among us, especially if it be of a troublesome character, or can be made to assume the appearance of a "crisis," all eyes are upon us and the subject becomes a topic of interested discussion. The tone of some of the comments which we meet with, might easily be interpreted as betraying a latent hope that something may occur which will bring the "Episcopalians" down from their "high horse," as a writer in a Boston paper elegantly expresses it. But we prefer to regard it as indicating at the bottom a certain sense of possession, a feeling that all Christian people, of English speech at least, have a peculiar relation to the Anglican Episcopal Church which they cannot altogether shake off; that things, therefore, cannot go wrong in it without affecting the whole religious community. As the author of "The Presbyterian Clergyman Looking for the Church," once said, the Episcopal Church is a city set on a hill.

ONE thing which is worthy of serious notice in this discussion is the attempt met with, in various directions, to set down the present trial as an attack upon the right of private judgment, freedom of thought, and the like. The fact is overlooked that the moment a man connects himself with any society he does voluntarily curtail his freedom in some direction or other, and that he can only recover it again by withdrawing from the society. If he asserts his freedom by violating the principles which he has pledged himself to maintain, he will inevitably be expelled. He may think those principles wrong, but no one will defend him for attempting to subvert them while he still remains a member. He may bring his views to light, frankly, and ask the society to reconsider its fundamental positions, but if, after hearing him, the decision is adverse, no sensible man will think he has any right to complain if his resignation is called for or his expulsion is voted. In like manner a teacher in the public school may be required to use certain text-books. If he refuses to do so or substitutes others on his own responsibility, he will be dismissed from his position. He may consider the books which he is called upon to use, unsound or defective, or not up to the times. The simple answer is, that is not his business. His "private judgment" cannot be allowed to govern such a matter. He holds his position on condition of submission in such points to an authority which is greater than he. These are principles which all men recognize in secular affairs, but some strange blindness seems to set in as soon as religion comes in question, and the straightforward course which all admit to be natural and necessary in other spheres is no longer thought applicable. Yet the cases are parallel. The Church is a society. One of the great objects of her existence is to teach the Creeds. Every one who is admitted into this society is pledged to accept the Creeds. Her ministers are ordained for the very purpose of teaching and expounding them. A minister arises who says that he cannot conscientiously do so. To an ordinary mind nothing could seem plainer than that such a person has no right to the office which he has assumed. His conscience does not lead him far enough. It ought to conduct him out of a community which forces him to declare on every occasion of public worship that he believes what he does not believe.

THE GENUINENESS OF THE NEW TESTAMENT.

In previous articles we have shown how the Church came into possession of the books of the New Testament, and also how little ground there is for supposing that there could be any difficulty in discriminating between the true and the false Gospels. There was never any room for mistake. The Church did not go to work at some comparatively late epoch to set forth a collection of sacred writings, and thus, by an arbitrary process of selection, compile out of a multitude of existing books a new Bible; she received the inspired books from her founders and first teachers, and thus had little difficulty in deciding that others of late origin were spurious.

Doubtless most persons know that the original autographs of the New Testament books are no longer in existence, that they perished ages ago. They know that multitudes of copies were made, and that, in this way, they were spread through every part of the world. They have heard that there are in the copies which remain in existence, a very large number of variations.

Much has been made, by narrow-minded and untrained persons, of this great number of verbal differences in the hundreds of manu-

scripts which are in existence, and the inference is drawn that it must be utterly uncertain what the authors wrote in the first place. How is it possible, they ask, for us to know that our English versions give us the truth which the Apostles and Evangelists taught and wrote?

The fact is, that the large number of manuscripts, notwithstanding their variations, are a great advantage in the endeavor to ascertain the original text. In the first place, it is very rarely that these variations make any appreciable difference in the sense. It is the *sense* which is inspired, and not the words or the spelling. Next, we have to take into account the following considerations. No copy made by human hands was ever exactly, letter for letter, and word for word, the same as the original; little slips of the eye or ear, a momentary inattention, will turn one word into another or slightly change the form of a sentence. A word will be left out, or a word, and sometimes a whole clause, will be inserted on account of some association of ideas. Now suppose only two copies of a certain document are taken, after which the original is destroyed, so that all our knowledge of it must be derived from the copies. Compared with each other they will be found to differ in some details; and although it will be easy to make a number of corrections where mistakes are so manifest as to be apparent at once, and it may soon appear that one of the copies is much more exact than the other, yet there will still remain places where it is simply impossible to tell which is right. The sense is good in both and fits in precisely with the context, and yet they differ materially. But suppose a third copy has been made from the same original. While it will contain its own peculiar variations, they will not be the same. Where the other two differ, this third will, in a majority of cases, agree with one or the other of them. Thus, out of three copies of one original it is possible to arrive at a very high degree of accuracy. A competent critic has said "that any reader who might read three (out of the hundreds of existing manuscripts), one with another, so that they might correct each other, would have a Gospel narrative which would not differ in any important matter from the final result of the best work of the best critics."

As a matter of fact, we have not only three, but a very large number of, manuscript copies of the New Testament, some very ancient, while those which are more recent in date were copied from older ones—some no doubt earlier than even the oldest now in existence. A manuscript of the fourth century may be printed or even photographed in the nineteenth, and in this case the reproduction, taking into account our improved methods, is even better than a copy taken the very day after the existing manuscript was completed. In like manner a scribe of the ninth, tenth, or eleventh century might take a copy of a manuscript of the third or fourth century which had lain for ages in some monastic or episcopal library.

It is easy to see, therefore, that the great number of existing copies of the New Testament, with all their variations, instead of making it more difficult to tell what the original text was, in fact, render it easier, and the result is that we are able to arrive at infinitely surer results in regard to the New Testament than in the case of any other ancient book. Many of these have come down to us in a single manuscript which we can only compare with chance quotations in a few ancient authors. Yet no one doubts, even in these cases, the substantial accuracy of the text.

If we wished to confine ourselves, as some critics do, to the manuscripts which are actually the oldest, though we are not obliged to do this, since, as has been said, some of the later ones were undoubtedly derived from older sources than any now in existence—still, if we shut ourselves up to those alone which are actually of the earliest date, we have at least three which we can see and touch, which were written in the fourth and fifth centuries. It is not necessary to show how we know this. It is enough to say that no scholar doubts it. These three copies were not made from each other, but were written in widely separated parts of the world, and of course from manuscripts far older than themselves; for enough is known of the period when they were written to make it altogether probable that the trained scribe, working under the direction of his superiors, would select the best manuscript he could find from which to make his copy. They undoubtedly had access to manuscripts more than a hundred years old, for there were already many great libraries, in which had been collected, without regard to expense, the most valuable books in existence.

Besides these manuscripts which are, of course, in the Greek language, there were translations of remote antiquity in various languages. One of these is a Syriac version which the most competent scholars agree to have been produced "in the first half of the second century." Another is the old Latin which was used by Tertullian and which, therefore, cannot be later than A.D. 170. There were also, before the end of the fourth century, Coptic and Gothic translations which are still in existence.

Finally, we have, from the moment when the earliest Christian writings began to appear, towards the end of the first century, what has been called "an unbroken and interweaved network of ancient writers, who speak of the Gospels and quote the Gospels." These are not only members of the Christian Church, but, as Westcott says, "the earliest known teachers of heresy quote the books of the New Testament generally as familiarly known to Christians; they show that they place them on the same level as the Old Testament Scriptures by the form of citation which they employ." The books which are referred, to and the quotations which are made, are always from the New Testament as we know it, and not from other or additional works. It is also a significant fact that "the early heretics never assailed any of the four Gospels on historical grounds"; never disputed that they were genuine, that they were the actual records of the first founders of the Church, and even the productions of those whose names are attached to them.

This is a very brief statement of the method by which we ascertain the text of the New Testament with a marvelous exactness, such as cannot be approached in the case of any other ancient book. It is thus that we arrive at positive certainty as to the sense, and generally as to the very phrases and even as to the words. And after the most painstaking work of the most learned critics has been accomplished, we discover that our ordinary English version which was made without any examination of the oldest manuscripts, conveys the full sense of the original, and that whatever want of exactness there may be in minor details, it is not such as to mislead the unlearned reader in the slightest degree.

BRIEF MENTION.

A contributor writes: "I am glad you have raised the very low price of your paper. The Chronicle of Ecclesiastical Events for the past year is alone worth a great deal."——The Rev. Dr. Gardner, president of Nashotah House, has gone East to make appeal for funds. The work at Nashotah is encouraging in the number of students now preparing for Holy Orders, but this growth demands larger income, and that can come only from the free gifts of the people.——*The Interior*, speaking of the success of the New York *World*, says it is due more to the brain-work of Col. Cockerill than to Mr. Pulitzer; that first-rate editorial ability and first-rate financial ability are never combined in one man; that as a rule the financier gets the popular honors.——The extent to which ribald profanity may be carried by speaking animals was recently illustrated at a New York club dinner, when one of the decorations was a grinning skull, with champagne corks protruding from the eye-sockets and a pipe placed between the teeth; and an actor, who was called upon to "say something," proposed to bequeath his skull for a similar purpose.——Another example of irreverence, though not so revolting, recorded by the secular press, is an "unique attraction at a fair"; the marriage of a man and woman in the presence of twenty-five thousand people. This had been advertised to draw a crowd.——Those who "haste" to get an education, regardless of moral principle, as well as those who haste to be rich, are liable to fall into a snare. The papers report the robbery of a California stage by a young man who confessed the crime, on his arrest, and pleaded that he wanted to get the means of a liberal education which would enable him to satisfy his mental cravings.——The critics have deprived us of William Tell, and now we may lose our Village Blacksmith! A correspondent kindly calls attention to the absurdity of our anecdote about the blacksmith in Bedford who is thought to be the original of Longfellow's poem. He is now sixty-one years old. The poem was published before he was twenty-four, yet he had then a daughter "singing in the village choir." Evidently, the Bedford blacksmith is a fraud, or the poet abused his poetic license, or else the blacksmith obtained his marriage license at a very tender age!——Bishop Haven (Methodist) says: "If any great festival is kept in the heavenlies, certainly Christmas will be."——Dr. Gunsaulus, Plymouth church, Chicago, says: "Christmas Day penetrates and illuminates all other days with a radiance constant and unique." Yet it is within the memory of the writer when Congregationalists, for whom Dr. Gunsaulus now speaks, regarded Christmas as a relic of popery, and refused to recognize it in any way.——By the will of the late Louisa Mackie Johnson of New Bedford, Mass., $10,000 is bequeathed to the General Theological Seminary. To the Domestic and Foreign Missionary Society is given $1,000.——Columbia College has a landed estate of about twenty acres in the best part of New York city, worth now $10,000,000, and likely to double in value in the next decade.——Colby University, Maine, is trying the experiment of "co-ordinate" education, a new method and a new name for it. The young men and young women will follow the same course and recite to the same professors, but at different hours. While this may remove some of the objections to co-education, it will forfeit some of its advantages.——The work of the clergy is certainly very severe and exhausting, at times; but it should save them from fretting and chafing under the strain, to consider what an amount of work the leading business men, lawyers, and physicians of the country have to cope with. True, they are better paid for it, as the world counts pay, but there are recompenses in the clergyman's work that can be estimated only in

the arithmetic of heaven.——"Why should young collegians be barbarians?" pertinently asks *The Independent*, referring to a brutal "rush" at Columbia College. The public is getting out of patience with these callow youths who defy all social and civil law in these unseemly and dangerous brawls. Columbia College is not, by any means, the chief of sinners in this respect. We are pleased to hear that in the case above cited, "the better element of the students were disgusted."——Bishop Tuttle, for many years Bishop of Utah, says: "I believe the late declaration of President Wilford Woodruff in the direction of the abrogation of polygamy to have been put forth in good faith." We believe, also, that President Woodruff and his dupes need to have their good faith kept alive by the near proximity of the U. S. Marshal.——It is said that several of our leading colleges for women have decided to give instructions in the art of housekeeping. It is well for all women to understand domestic duties, as it is well for all men to be practiced in driving horses and nails, but do they go to college to learn these things?——The following pleasantry is from *Puck*: In North Dakota (it was Sunday morning)—"What are all these people standing here for?" asked the stranger. "They are waiting for church to come to them. The cathedral is delayed by a washout on the track two miles back."——The promoters of persecution in England must be wofully comforted by the decision that pronounces such proceedings "frivolous and vexatious," and such methods of spying and collecting evidence most reprehensible. ——

Thieves may break through and bear away
your gold;
The cruel flames may lay your mansion low,
Your dues the faithless debtor may withhold,
Your fields may not return the grain you
sow,
A spendthrift steward at your cost may live,
Your ships may founder with their precious
store;
But wealth bestowed is safe, for what you give,
And that alone, is yours forever more ——

Preaching on the death of Cardinal Newman, the Roman Archbishop of Sydney is reported to have said: "I do not know, indeed, that the number of Catholics in England to-day is as great as it may have been 40 years ago. In 1850, they were probably more than a million and a half. In 1873, the present illustrious Cardinal-Archbishop of Westminster, relying on the most accurate statistics that could be obtained, estimated their number at about one million and a half. Only the other day the details presented at the Catholic Truth Conference still reckoned them as not exceeding a million and a half. And what renders this numerical sterility the more striking is the fact that the population of the Empire has developed in vast proportions during the same period."——

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor.

PERSONAL MENTION

The address of the Rev. A. P. Anderson is now Box 565, Santa Clara, Cal., instead of No. 30 North 8th st., San Jose, as heretofore.

The Rev. Herbert G. Coddington has accepted a call to the rectorship of Grace church, Syracuse, and his address after February 1st, will be 1006 Harrison st., Syracuse, N. Y.

The address of the Rev. Joseph M. Francis is changed from 18 Nagata Cho, Tokyo, to 25 Tsukiji, Tokyo, Japan.

The Rev. Chas. Edw. Brugler, has accepted the rectorship of St. Peter's church, Port Chester, New York, and will take charge on Septuagesima Sunday, Jan. 25th. Address Port Chester, New York.

The Rev. O. S. Michael of Trinity church, Toledo, Ohio, has accepted a call to the rectorship of St. Barnabas, Philadelphia, and will enter upon his duties on Quinquagesima Sunday.

TO CORRESPONDENTS.

M. P. M.—No, they have not been published in book form.

E. S. T.—The facts are not as stated. The Church has nine bishops in India, and is doing a very great work This by way of illustration

T. M. T.—We do not find the statistics to which you refer, in our files as far back as August. Can you not give us a more definite clue to the paragraph?

RITUAL.—White is the color for the Feast of the Epiphany and its octave. Green for the remainder of the Epiphany season.

G. S.—See above.

RITUALIST.—1. Bishop Seabury's mitre is preserved in the library of Trinity College, Hartford, Conn It is of plain black velvet. 2. A chalice veil is made of fine linen or lawn, 10 or 12 inches square. Any fine lace may be used. For full directions write to St. Agnes Guild, 975 Monroe St., Chicago.

"NEIL."—1. The elements of book-keeping may be learned from forms or text-books on sale in every book store. Doubtless some kind friend with business experience would explain difficult points. 2. There is probably nothing easier than Ben Pitman's system, and perhaps nothing better in that line. Address, Phonographic Institute, Cincinnati.

W. H. H.—You will find the advertisement in the best literary and religious periodicals.

"M."—The picture was intended to symbolize the Immaculate Conception; not "to deify the Virgin." The doctrine was favored and held by many in the Roman Communion for many centuries before it was made an article of faith in 1854. The artist lived in the seventeenth century. One may rightfully possess and admire the picture who utterly repudiates the doctrine, and see in it the utmost beauty, grace, sweetness, and spirituality, that a cultivated imagination can conceive. Mrs. Jameson calls it "the very apotheosis of womanhood."

R. E. G., PORT HURON.—In the text Eph. iv: 5, "One Baptism" is mentioned because the Apostle is enumerating those points which exhibit the essential unity of the Church. He has insisted that the Jewish and Gentile converts together were to form but one Church, one Body of Christ. There were not to be two Churches. Christ was not divided; but in Him "the middle wall of partition" had been broken down (Chap. ii: 14, etc.) Baptism is the symbol of unity, for by it men were grafted into the one Church. And there could be but one such Baptism, viz., that into Christ, not a separate Baptism for Jews and Gentiles, or a Baptism into Judaism first and Christianity afterwards. The Jewish Baptism of proselytes has no place here, nor yet John's Baptism, nor were some men (Jews) baptized in the name of Peter, others (Gentiles) into that of Paul. Confirmation and the Eucharist are not mentioned, because the first was the completion of Baptism, the second a privilege to which the baptized were admitted. The latter, though always one in significance, is the symbol of *union* rather than *unity*. "One life," "one death," etc., would not be to the purpose because they have nothing to do with the unity of the Church.

OFFICIAL.

NOTICE.

The pre-Lent meeting of the North-eastern Deanery, diocese of Chicago has been postponed, and will be called after Easter.

T. CORY-THOMAS, Secretary.

Chicago, Jan. 19, 1891.

PRE-LENT MISSION.

Emmanuel church, President st., opposite Carroll Park, Brooklyn, from Friday P.M., Jan. 30th to Sunday P.M., Feb. 8th, 1891, inclusive. The Rev. Father Betts, of Louisville, Ky., missioner. Sundays: Holy Communion, followed by 5 minutes' address, 7:30 A.M.; Matins and litany, 10:30 A.M.; Holy Eucharist and sermon, 11:00 A.M.; children's service and instruction, 3:00 P.M.; Evensong, 3:30 P.M.; special addresses to women, 4:00 P.M.; special addresses to men, 4:45 P.M.; mission sermon, 8:00 P.M. Week-Days: Holy Communion, followed by 5 minutes' addresses, 7:00 A.M.; Matins and instruction, 10:30 A.M.; Evensong and meditation, 5:00 P.M.; Mission sermon, followed by general instruction, 8:00 P.M. Come to the mission!

THE annual convention and festival of the Guild of the Iron Cross will be held at St. John's chapel, Varick st., New York City, on Monday, Jan. 26th. There will be a solemn Celebration at 9 o'clock, with an address to the members by Father Field, chaplain general; business meeting at 11; meeting for discussion of methods of work 2:30; festival service with sermon by the Rt. Rev. Bishop Talbot at 8 P.M.

A SPECIAL service to be followed by a general reception in an adjoining house, will be held at the church of the Holy Communion, 6th ave. and 20th st., New York City, on Thursday Jan. 22d, at 8 o'clock P. M., for the purpose of informing the public concerning the guild of St. Barnabas for Nurses, and of enlisting a broader interest and sympathy. Preacher, the Rev. Henry Lubeck.

THE Convocation of Nashville, composed of the Bishop, clergy, and laity of Middle Tennessee, will hold its next regular meeting in Christ church chapel, Nashville, on Tuesday, Feb. 3rd, and the three following days. First service Tuesday night, and convocation sermon by th Rev. F. A. Shoup, S.T.D

H. R. HOWARD,
Dean of Convocation.

OBITUARY.

SIMONSON.—Fell asleep Sunday, Jan. 11th, Laura, the youngest daughter of the Rev. L. Simonson, of Hartford, Conn., the last of his children.

WHITMARSH.—On Dec. 30th, at Plaistow, Essex, England, Martha, widow of John George Whitmarsh, and mother of the Rev. Canon Whitmarsh, of Omaha, in her 81st year. *R. I. P.*

SIMONS.—Died at Wilmington, Dela., at the residence of her brother-in-law, Francis G. Du Pont, Alice Flagg, third daughter of the late Dr. J. Hume Simons, of Charleston, South Carolina.

LEA.—Entered into the rest of Paradise, in the Communion of the Catholic Church, suddenly, (as he desired), from his home in Corsicana, Tex., Jan. 16th, 1891, in the 85th year of his age, Col. Albert M. Lea, founder of the city of Albert Lea, Minn., and prominent as a pioneer in that region, and afterwards as an officer on the staff of Gen Magruder, in the late war. He was senior warden of St. John's, Corsicana, for many years, and universally beloved and respected. "Grant him, O Lord, eternal rest."

APPEALS.

ST. ANDREW'S CHURCH, Lambertville, N. J., was totally destroyed by fire on Friday morning, Jan. 16th. The insurance is small, the loss complete. Building, furniture, vestments, parish and Sunday school libraries, and other books, all need to be replaced. The parish is small and poor. The people are in good heart, will do all they can, but will much need and gratefully accept aid from their brethren in the Faith. ELVIN K. SMITH,
Missionary and rector.

CHILDREN'S LENTEN OFFERING.

All the children of the Church are affectionately urged to join in the Children's Lenten Offering for General Missions. Last year the united Lenten Offering of the children was more than $44,000. This year, shall it not go beyond $50,000?

Lenten Boxes are now ready and every boy and girl should have one. Apply to 22 Bible House, New York.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

CHURCH CHOIR GUILD.

(American Church Branch.)

FOR the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth Kansas.

MISCELLANEOUS.

WANTED.—Situation as organist and choirmaster. Has received high salaries in Chicago, is also pianist and general instructor. Highest references. Address E., care THE LIVING CHURCH.

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CHOIR AND STUDY.

CALENDAR—JANUARY, 1891.

25. Septuagesima. Violet.

N. B.—All musical intelligence, service kalendars, and reports of musical events, etc., should be addressed to the Rev. Geo. T. Rider, Middletown, Conn., until next May.

CHORAL DIRECTORY.

SEPTUAGESIMA.

TRINITY CATHEDRAL, Cleveland, Ohio, vested, W. B. Trott, organist. Canticles chanted; *Te Deum*, Steggall in G; Holy Communion, *Kyrie*, Tours; offertory, "Send out Thy light," Gounod; *Sursum Corda*, Pierson in C; *Sanctus*, Wesley in F.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. LeJeune, organist. Communion Service, Le Jeune in D; Introit, "Lord, for Thy tender mercies' sake," Farrant; offertory, "Those who passed through heavy tribulation," Spohr.

ST. BARTHOLOMEW'S, New York, quartette and chorus, R. H. Warren, organist. *Te Deum* and *Benedictus*, Calkin in B♭; Ante-Communion, Plain-song. P.M.: Special Anthem Service: Psalter, Plain-song; canticles, Garrett in E♭; anthems: I., "The heavens are telling," (Creation) Haydn; II., "Lift thine eyes, He watching over Israel" (Elijah) Mendelssohn; III., "Right are the statutes," "More to be desired are they than gold," (Psalm cxix.) St. Saens; offertory, "With verdure clad," (Creation) Haydn. Assisted by the choir of All Souls' church.

CALVARY CHURCH, New York, vested, Clement R. Gale, B.A. Mus. Bac. Oxon, organist. *Te Deum*, Thorne in G; anthem, "Now we are ambassadors," "How lovely are the messengers," (St. Paul) Mendelssohn. P.M.: canticles, Lloyd in E♭; anthem, "I was glad when they said unto me," Elvey. (On the night of Feb. 10th, Dr. Stainer's sacred cantata, "Daughter of Jairus," will be sung, with an augmented choir.)

HOLY TRINITY CHURCH, Lenox ave, New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, R. H. Warren in E♭; offertory, "Rise up, arise," "Sleepers, wake!" (St. Paul) Mendelssohn. P.M., canticles, Southwick in E; offertory, "I desired wisdom," Stainer. Postlude.

HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Canticles, single Anglican; *Te Deum*, Stanford in B♭; offertory, "Day of anger day of mourning," (Requiem) Mozart. P.M.: canticles, Tours in F; offertory anthem, "Grant us Thy peace," Mendelssohn; recessional, "Sleep, my Infant Saviour," H. De Koven Rider.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. *Te Deum* and *Benedictus*, Calkin in G; *Kyrie*, Schubert in G; organ prelude, Andante, Henselt; postlude, "Ye boundless realms," Handel. P.M.: *Magnificat*, Dr. Messiter in B♭; anthem, "He watching over Israel," (Elijah) Mendelssohn; organ prelude, Adoration, Guilmat; postlude, *Scherzo*, Guilmant,

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Communion Service Cruikshank in E♭; organ postlude, Prelude I, Mendelssohn. P.M.: *Nunc Dimittis*, Barnby in E; anthem, "I will magnify Thee, O God." Dr. Goss; organ postlude, *Sonate*, Capocci.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Matins: canticles, Gregorian; *Benedicite*, Beethoven; Communion Service. *Missa de Angelis*, in E. Choral Evensong: Psalms, Plain-song: Canticles, Trimnell in F; anthem, "The sun shall be no more thy light by day," Woodward.

ST. PETER'S, Morristown, N. J., vested, A. S. Baker, organist. *Te Deum* and *Jubilate*, Tours in F; offertory, "Mine eyes look unto Thee," Sir H. Baker. P.M.: canticles, Garrett in E♭; anthem, "The radiant morn," Woodward; offertory, "I was glad when they said unto me," KNOX.

ST. PAUL'S, Washington, D.C., vested, D. B. MacLeod, organist. *Te Deum* and *Jubilate*, Smart in G; Ante-Communion, Tours in F; offertory anthem, "Lovely appear," Gounod. Evensong: *Magnificat*, Stainer in D; *Nunc Dimittis*, MacLeod in D; offertory, "Now we are ambassadors," Mendelssohn.

TRINITY CHURCH, Cleveland, Ohio, vested, Julius G. Bierck, organist. *Venite* and *Te Deum*, Boyce in C; *Jubilate*, Tours in F; Ante-Communion, Macfarren in C; offertory, "O Zion, that bringest good tidings," Stainer. P.M.: canticles, Stainer in D; anthem, "O Saviour of the world," Dr. Goss; offertory, "The radiant morn," Woodward.

Mr. H. E. Krehbiel, music editor of the New York *Tribune*, contributes a brief paper to the January number of *The Century Magazine*, on that most recondite and mostly unexplored topic, "Chinese music." But Mr. Krehbiel is a persistent investigator, and has a way of wresting forgotten or long-buried knowledge under conditions that have baffled others. The great Dr. Whewell, of Trinity College, Cambridge, was one of the few moderns who have explored the field, but the practical results seem to have drifted out of reach. Mr. Krehbiel uncovers the ideals of the great Chinese sages long ante-dating our own era, and they are astonishingly accordant with not only the Platonic, but even the Wagnerian ideals, which we may assume register the best thought of this generation. For the musician, Mr. Krehbiel presents in current notation exceedingly interesting examples of the ballad, "The Jasmine Flower," melody and words, full of a tender grace for this day of ours; also "The Guiding March," dedicated to great civic ceremonials, with a "Wedding March," pulsating with the same old touch of nature which never grows old or old-fashioned. The harmonies are, of course, modern adaptations, in the closest possible sympathy with the native themes supplied by our talented young composer, Mr. Henry Holden Huss. We can only hope to interest our readers in a general way by quoting from the disciples of Confucius one or two fundamental doctrines touching the esoteric purport of music and musical expression, probably hundreds of years older than the Christian era, and possibly older than Plato; doctrines, however, which are in perfect keeping with the best *dicta* of Plato, and are marvellously in consonance with the conclusions of Wagner himself. In "The Book of Rites" it is written:

> Music is the expression of the union of earth and heaven. With music and ceremonies nothing in the empire is difficult. Music acts upon the inner nature of man and brings it into connection with the spirit. Its principal end is to regulate the passions. It teaches fathers and children, princes and subjects, husbands and wives, their reciprocal duties, and the sage finds in music the rules of his conduct.

Elsewhere it is written:

> Music proceeds from the heart of man. The harmony of the heart produces that of the breath; the harmony of the breath produces that of the voice; and the voice is the emblem of the harmony existing between heaven and earth.

What wonderful reminder all this is of Hooker's magnificent apostrophe to "Harmony!" Here is a Chinese definition:

> Music is a language which enables man to give expression to his emotions. If we are sad, our tones will betray the fact. In moments of joy our voices sound out high and clear, and our words flow rapidly. In anger, our speech is powerful and threatening; in fear and reverential timidity, gentle and modest: in love, without rudeness. In brief, every passion has its peculiar mode of expression, and good music must provide the just tones for it; for each tone must answer to its nature and make itself apprehended. Tones are the words of the musical language; modulation, the phrases. Voice, instrument, and dance, unite to form that to which expression is to be given.

And once more—and here is "Wagnerism" pure and simple:

> Teach the children of the great that through thy care they may become just, mild, and wise; firm, without severity; upholding the dignity and pride of their station without vanity or assumption. Express these doctrines in poems, that they may be sung to appropriate melodies accompanied by the music of instruments. Let the music follow the sense of the words; let it be simple and ingenuous, for vain, empty, and effeminate music is to be condemned. Music is the expression of the soul's emotion; if the soul of the musician be virtuous, his music will be full of nobility and will unite the souls of men with the spirits of heaven.

Let us add, that all musical people will find Mr. Krehbiel's paper delightful reading.

An interesting experiment in the way of a people's choral service, including choir, congregation, and clergy, was held in the church of the Ascension, New York, on the evening of Jan. 6, when "The Nativity," or "solemn music" for Christmas-tide, as arranged by Mr. John S. Churchill, was given with general edification. The text consisted of "Nativity" hymns, set to well-known tunes, for the people, with anthem passages for the choir, the whole set as a choral accompaniment to a Scripture narrative, read by the reverend clergy. It opens with the Annunciation, and closes with the meeting of the Child Christ with the Doctors in the Temple. When we receive a memorandum of the musical selections from Mr. John White, the learned and accomplished organist of the Ascension church, and who, notwithstanding his eminence as a composer of the highest range of ecclesiastical music, is an earnest advocate of congregational music, we shall mention the Nativity music more particularly.

An interesting item reaches us from St. John's church, (Lawrenceville), Pittsburgh. This church—we may be pardoned for a personal parenthesis—was erected by the writer, on a large lot rescued from a neglect of nearly or quite twenty years, about the year 1858, while he was rector of Locust Grove Seminary, a Church institution, adjoining the Allegheny Arsenal grounds, and chiefly through the munificence of the late John H. Shoenberger and the co-operation of the ladies of the seminary, and consecrated by Bishop Alonzo Potter, among the last of his official acts in Western Pennsylvania. An interesting feature of the late Christmas services in this church was the ascription after the sermon by the vested choir. It was adapted and arranged by the organist, Mr. Dan Dore Ezechiels, from the famous Latin hymn to St. John written in 770 by Paul, deacon of the church of Aquila. This old hymn, or chant, played an important role in musical history. The words were as follows:

> Ut queant laxis,
> Resonare fibris,
> Mira gestorum,
> Famuli tuorum,
> Salve polluti,
> Labii reatum,
> Sancte Johannes.

And it so happened that in the air of the chant the first syllable of each line but the last fell upon the successive tones of the scale, C. D. E. etc. After it had been sung for over four centuries, the monk, Guido Aretinus, dawned upon the musical horizon (if the narrow limits of the art in those days could warrant the term) and invented the modern system of notation by means of a staff, with lines and spaces indicating the pitch, using the syllables from the old chant to designate the notes. The "ut" was changed to "do" for convenience and euphony, and a seventh syllable "si" (derived from initials of the last line, S and I.) was introduced in the seventeenth century, and thus the system has stood ever since. Our school boys and girls to-day owe their do, re, mi, fa, sol, la, si, do, to this chant more than 1,100 years old. Mr. Ezechiels, by the way, who is a comparatively recent acquisition, is one of the graduates of the institution known as "The King's Twenty-two Pupils," in the Hague, Holland. He was a favored pupil of the eminent Dutch composer, Marinus. Before coming to Pittsburgh he was for five years teacher of music and choir master at the Diocesan College of Maryland.

A musical monthly intimates that before the organization of the American Church Guild the choral work of the American Church suffered for want of competent friends and advocates, and that it has come to meet the want of choir and organist. We have only to say that very competent and thorough work in the interests of Church music has been undertaken by at least two Church journals with national circulation, and is now carried on by the aid of the ablest writers and critics. As for THE LIVING CHURCH, it may be left to speak for itself, as it extends its varied and carefully-considered suggestions and discussions, week after week, to its great constituency, in every diocese and jurisdiction in the American Church, and in the Dominion of Canada. It is true that we have no tariff of "guild fees and dues," since our services to churches and Church musicians are cheerfully tendered.

The 24th choir festival of St. James' church, New York City, was held Sunday evening, Jan. 11th, under the direction of Mr. G. Edward Stubbs, the organist and choirmaster, who is also instructor in ecclesiastical music in the General Theological Seminary. The occasion was of uncommon interest. At the evening service, after the processional, "Angels from the realms of glory," the rector, the Rev. Cornelius B. Smith, D. D., a brother of Archdeacon Mackay-Smith, conducted the prayers. The *Magnificat* was Hopkin's in F. The hymn, "Glory to Thee, my God, this night," was from a setting by Sir Henry Baker. At the offertory, the Epiphany anthem, "Behold the Lord, the Ruler, is come," by E. H. Thorne, was well rendered. The recessional was a special setting of "Forward let the people go," inscribed to the choir of St. James' church, by Alfred R. Gaul, the well-known composer of "The Holy City." A selection of numbers from Handel's Oratorio of the Messiah, appropriate to Christmas-tide and Epiphany, constituted the festival service proper, and was sung in solo and chorus, with remarkable precision and beauty of rendering. The carpeted flooring, cushioned stalls, and heavy draperies on either side of the chancel, were a hindrance to the highest effects, but the work of this note-worthy choir was all the more creditable. The choruses in the Messiah so often and so ably sung, have seldom been better done in New York. The devotional feeling of the oratorio is always better realized in a church than in the concert room, but Mr. Stubbs has trained his choir to an exceptional degree of excellence, and notably in the direction of devotional tone. There is a lofty spiritual inspiration to such a service, and the holding of such from time to time, become recognized events in

the Church life of the city. At the next musical festival at St. James' church, will be rendered Dr. Garrett's sacred cantata, "The Shunammite."

MAGAZINES AND REVIEWS.

The Century Magazine, January, has for a frontispiece a portrait of Augustus Saint Gaudens, the sculptor, after the painting by Kenyon Cox. The sculptor is represented at work moulding. It is simple, realistic, and strongly characterized. The paper on Kenyon Cox, as an artist, by William A. Coffin, while in general terms discriminating and intelligent, is warmly laudatory of the most audacious and offensive expositor of the nude in pictorial art, that disgraces our æsthetic culture. Several papers in this number, are of striking interest in subject and illustration, "Along the Lower James," with its reminiscences of colonial elegance; "The Pioneer Settlers in California," and especially that sympathetic and deeply appreciative study of "The Missions of Alta California," by John T. Doyle, eleven of them in all, lying about a day's journey apart, and reaching from one end of the region to the other, both a subjugation and an educating civilization of the aborigines, with such a development of the agricultural resources of the land, as made modern development a very easy matter. Eleven of these great missions established by the Jesuits and Franciscans, who assumed their management after the political expulsion of the Jesuits, have mostly gone to waste and ruin, altogether one of the most comprehensive and splendid chapters in the history of Christian missions, and one of the saddest. It will be at once conceded that "The Memoirs of Talleyrand" to be continued through several months, is the commanding paper in the number. We note the persistence of the "California note," throughout, as it is taken up again by a suite of five miscellaneous sketches or studies of early Spanish and California experiences. This eccentricity of accumulation on a leading topic is become an idiomatic feature of *The Century* editorial management. We have already noted Mr. Krehbiel's valuable paper on Chinese music. The number is exceptionally rich and strong.

The Cosmopolitan sustains its reputation for a miscellany of exceptional and unfailing interest. "The People's Palace in London," with its illustrations, conveys the most graphic impression of that latter-day achievement we have yet found. California is again in the foreground, "The Literary Development of California," with its well-stored portrait gallery, displaying unexpected wealth of resources. "The Cyclone" is a stirring bit of verse, strongly emphasized by the fine invention of the illustrator, William M. Johnson, who gathers up the text in a picture-poem of his own. Henry George contributes a valuable paper on Australia; and Boyesen treats with his accustomed skill that inexhaustible theme, "German Student Life." "Social Problems" are handled with their usual vigor and directness by Murat Halsted and Edward Everett Hale.

The Magazine of Christian Literature, 35 Bond st., New York, presents a singularly complete resumé of current religious, theologic, and ecclesiastical intelligence. The prevailing type is scholarly, devout conservatism, and it is wonderful how closely the foremost Christian workers in different families of the household of faith, agree and harmonize. The leading names are among the leaders of Christian work and thought. Almost every paper is distinctly and specially valuable. With all is the habitual firmness and catholicity in editorial selection and comment. Mr. Gladstone, with Drs. Washington Gladden, Marcus Dods, R. W. Dale, Prof. H. A. Strong, Wm. R. Huntington, E. G. Porter, and John Hall, are among the principal writers.

Biblia for January, the only magazine in the world devoted to Biblical archæology, has a fine list of articles with the flavor of variety. We note "Preservation of Sacred Texts before Moses' Day," by Prof. Howard Osgood; "Egyptian Art and Recent Discoveries," by Flindas Petrie; "Scientific Word Play," by Edward Cowley, D. D.; "The Babylonian Creation Legends," by Dr. Charles S. Davis, among the topics treated, to which there are notes, book reviews, proceedings of societies, etc., added. Biole readers and Sunday school teachers will fully appreciate the magazine. A prominent feature of the number is the portrait of the Rev. Dr. Winslow, the Egyptologist, with a biographical sketch by the editor. [Meriden, Conn. $1 a year.]

THE LIVING CHRIST AND THE FOUR GOSPELS. By R. W. Dale, LL. D., Birmingham, England. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co.

Dr. Dale is the author of a valuable work on the Atonement and of other treatises which have received the warmest commendation from the best English periodicals. He is a Congregationalist minister of the Carrs Lane chapel; "meeting house," he says, "was the older and better name for it," but there is about him none of the sensationalism which attaches to the best known names of that denomination in England. He is a solid scholar and deep theological thinker, worthy to be classed with some of the best of those who adorn the universities of Oxford and Cambridge at the present day. The task which he sets himself in the present volume is a modest but extremely important one, admirably discharged. Many works of the highest value have been produced of late years in the sphere of Apologetics, especially in vindication of the sacred books of our religion. It is only necessary to mention such names as Lightfoot, Westcott, Sanday, Salmon, and the author of the new Bampton Lectures, Dr. Watkins. These, for the most part, address themselves to the learned, and require more or less familiarity with the subject in order to their full comprehension. Dr. Dale, however, speaks to the people, persons of intelligence and reading, to be sure, but not necessarily scholars or students of theology. He endeavors to present to thoughtful persons who know that very confident attacks have been made upon the validity of our evidences, the principal lines of defence by which these attacks have been met. In doing this, while he makes free use of the material afforded in the works of the great scholars above referred to, every page bears the impress of an original mind. The method employed is lucid, the illustrations often exceedingly effective, the style simple and earnest. The merit, which so strongly marks the later English writers, of presenting difficult subjects in an interesting and attractive form, distinguishes this writer in an eminent degree. The first four lectures present the argument from experience and the direct appeal of Christ to the spirit of man. The fifth is upon the important question: "How should the evidence be approached?" and presents some considerations of great weight which will appear new to many readers. One of these is the relation of the miracles of our Lord to the great institutions of practical charity to which the Christian Church has given birth. "Cancel the miracles and how much remains to account for the great—I might almost say the supreme—place which this duty of showing mercy to the miserable has held in the thought and life of the Church through all the Christian centuries?" Then follows in nine lectures, a careful and skilful review of the evidence, from the testimonies of Eusebius back to Papias and Polycarp. The review of the argument in the final lecture is peculiarly striking. The book is one which may be confidently recommended to the thoughtful laity who may have had their minds disturbed by the assured tone of Mrs. Humphrey Ward and other popular writers who are in every one's hands. We know of no better book to put into the hands of the theological student before approaching larger works. By the clergy, also, who are debarred through lack of time from extensive reading upon such special subjects, and find it hard to keep abreast of the latest thought, these lectures will be found extremely useful.

A SON OF ISSACHAR. a Romance of the Days of Messias. By Elbridge S. Brooks. New York: G. P. Putnam's Sons; Chicago: A. C. McClurg & Co. 1890. Pp. 293. Price. $1.25.

The purpose of this book may best be set forth by a quotation from its preface: "To those who muse over the marvelous story of that greatest of all gifts to the world—the Word made flesh,—who would know what was the immediate effect of His mission upon those among whom He walked and labored, this story of a brave yet uncertain, a desiring yet wavering, soul is presented as one of the possibilities of a time that was filled with uncertainties, and of a people as unready to accept as they were unfitted to comprehend the divine opportunity proffered them." The widow's son of Nain is the hero of the story. Slain by the Romans, raised by the Messiah, he devotes himself to His cause which he understands to be the restoration of the Jewish power, associated with Judas who is represented as one of the Sicarri, or knife men, ambitious for Israel and the glory of Messias, disappointed and angry at the miscarriage of the plan which Judas thought would be the outcome of the betrayal, joining in the cry, "Crucify Him," recalled to faith in the darkness before the cross, putting the sponge to the Redeemer's lips as an act of reparation, recalled to rest and peace by a mother's love, and by the forgiving tenderness of his old love, the daughter of Jairus, to whom he was wedded. he falls asleep a witness to his Lord and Master as St. Stephen the Saint! As a story of one who fought the fight against self and conquered grandly, the story is full of interest and power. But we doubt the wisdom of mixing up the personages of Holy Scripture in this way, although the romance is written with reverence and affection. As a tale of heroism and self-denial, as the picture of a wayward soul reaching the light at last through bitter experience, the author has given us a story of thrilling interest on the text: "Only by love is love eternal comprehended."

MACKAY OF UGANDA. By his sister. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

We have here the record of a truly heroic life. Mackay spent fourteen years in Uganda, northwest of the great lake, Victoria Nyanza, during which much was accomplished, though much was also undone through the sad reverses which fell upon the mission. It would appear that he was often left single-handed, yet, though apparently never ordained, and by his education, which was scientific, only qualified to teach an elementary Christianity, his faithfulness, simplicity, and utter self-sacrifice, enabled him to effect in the long run what more accomplished men without these requisites would have failed to achieve. It would certainly appear from the narrative itself that a more systematic endeavor on the part of the authorities who directed this mission, to give Christianity an institutional form, would have greatly strengthened the work. Mackay writes, despondently almost, at the close of his life, as though he felt that much labor had been thrown away for want of a better system, though he does not have any very hopeful scheme to propose as a substitute. Although driven out of Uganda shortly after the murder of Bishop Hannington, his conscience would not allow him to return to England even after a short rest, but he took up his abode to the south of Victoria Nyanza, and resumed his work with undaunted energy, "supervising building work and retranslating St. John's Gospel into Luganda," as well as giving "daily instructions in the Scriptures." It was here that Stanley met him in 1889, a meeting which the latter describes in a striking passage of his great work, "Through Darkest Africa." He refused to accompany Stanley even to the coast. And thus, in the midst of toil and hardship, he passed to his rest in May, 1889. The book itself is a disappointing one. It consists almost entirely of extracts from letters to his father and sister put together hastily and without the explanation necessary for a connected view of events. The subject was worthy of something very much more careful and complete. Nevertheless, many interesting glimpses are given of missionary work in that strange region among a primitive but strong and intelligent race. The work appears to have been a labor of love, and disconnected as the narrative is, it is sufficient to disclose to us the figure of a strong, constant, and heroic man of God.

CHRIST IN THE NEW TESTAMENT. By Thomas A. Tidball, D. D., rector of St. Paul's church, Camden, N. J., with an introduction by S. D. McConnell, D. D. New York: Thomas Whittaker. Pp. 357. Price, $1.25.

From the introduction we learn the occasion for which these lectures were prepared. "The Churchwoman's Institute was organized in Philadelphia in 1887. It was composed of a hundred and fifty educated and thoughtful women, together with their instructors. They seriously undertook a course of study in sacred learning, which extended over a two years' course. There were the departments of the Scriptures, the Prayer Book, and Church History. In the first of these courses, the Rev. Dr. Tidball delivered a course of lectures upon the New Testament." The author of these lectures himself explains that he sought to "put into as brief a compass, and into as popular a form as possible, some of the material usually found in 'Introductions' to the Books of the New Testament; and to use this material as stepping-stones to higher things, to the most precious contents of the Books of the New Testament, their Christology, or Doctrine of the Christ." Dr. Tidball's style is felicitous for the lecture room, exact in expression, careful in the right presentation and due rounding of his facts, and agreeably free from any pedantries of learning. There are in all ten lectures: on the Origin and Nature of the New Testament, Christ in the Gospel of St. John, in the Book of the Acts, the Pauline Epistles, in the Epistle to the Hebrews, and in the Catholic Epistles. After the section on St. James there follows a supplemental paper on the General Epistle of Jude. The work is admirably fitted for study in parochial Bible classes, and amongst our Church schools.

BISHOP PERRY'S Bohlen Lectures on the Constitutional History of the Church will be published shortly, by Thomas Whittaker. The same publisher will also issue "Primary Doctrines," a volume of charges to his clergy by the late Bishop Vail.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PROF. J. MACBRIDE STERRETT'S "Reason and Authority in Religion" announced for publication in November last, was postponed, but is now ready.

READY FOR BUSINESS.

Now that the holidays are over we have settled down to business, especially subscription business. This is the best month of all the year for that. The time is short, but not too short to secure one of the liberal gifts for the church which is offered by our subscription department. This is a rare opportunity for serving the church and helping to extend the circulation of this journal. Address

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All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

THE HOUSEHOLD.

A PRODIGAL'S PETITION.

BY THE REV. F. W. ADAMS.

Jesus! Lord! I come to Thee,
Come for pardon of my sin.
Thou alone canst set me free,
Thou alone canst make me clean.

Restless, wearied with the strife,
Fainting, trembling, over-borne;
Helpless, shadowed is my life,
Crushed by beatings of Earth's storm.

Wanderer often from Thy side,
Grieving oft Thy constant love,
Heedless of what might betide,
Hearing not Thy voice above.

Jesus, Lord, I turn to Thee,
Come, as Thou dost bid me come.
Hasten as the stricken flee,
As the wanderer hastens home.

I will come what e'er betide,
Prodigal, I have no plea
Save that Thou, my Savior, died
On the cross, to ransom me.

In Thy grace, I trust alone
That my sins Thou dost forgive,
Let Thy cleansing blood atone,
Thou didst die that I might live.

Grand Island, Neb.

AMONG the many gorgeous and costly monuments of Westminster Abbey there is a plain little slab, which speaks most potently, for it contains these words: "Here were deposited from November 12th, to Dec. 11th, 1869, the remains of George Peabody then removed to his native country and buried at Danvers, now Peabody, Massachusetts." Then follows this sentiment, once used by the philanthropist: "I have prayed my Heavenly Father day by day that I might be enabled before I died to show my gratitude for the blessings which He has bestowed upon me, by doing some great good to my fellowmen." What a noble inscription, what a worthy sentiment! Here is an example that deserves a wide imitation.

A SWIMMING glove which insures swift movement in the water, has been invented by a Spaniard. The glove has webbed fingers like the feet of a water-fowl, so that on spreading out the fingers during the propelling stroke in swimming, a comparatively large surface will be presented to the water, and consequently the propelling action will be greatly increased.

JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890).

CHAPTER XV.—WINNING HOME.

Another year had passed over Enderby's granite hills and quiet streets, within whose bordering cottages had steadily gone on the drama of human life.

Wooing and wedding and bearing, loving and dying—strange that it never grows old! That never a voice can take up the tale and tell it in simple sincerity, but will charm some ear to its story!

At first, the shock of her mother's death seemed almost to have shattered Judith's life; or, perhaps, not so much the shock, as the awful desolation of her absence. But, at times, which God mercifully sent, "Queensie" appeared to come back to the old room where she had dwelt, and whence no entreaties could remove her child, and then she found comfort.

Here, we can never know how close about us move the beloved whom we cannot see save in our hearts; yet that we do come so near as almost to clasp hands across the grave, all who have mourned can tell.

Often it seemed to the stricken daughter that her mother was with her; though it might be the continual recurrence of words which had dropped into her memory and lain there unused, till now she needed them they spoke to her fresh as from living lips.

Yet, outwardly, she would never be quite the same; the sanctity of her sorrow set her apart, and alone by herself. She did not, however, shrink from her friends, nor in any way mean to bring depression upon the household at the manse; but quite the contrary. She felt, instinctively, what her loved one would have had her do, and strove faithfully to perform it.

Only she could not accept her bereavement as David had done, with meekness, and thankfulness for her reception into Paradise whom he had so loved on earth; and she felt that the living wife was more than compensation for the dead mother; though the thought would have appeared cruel, had she cared to express it.

A year was past. To youth a year is long, and young eyes were not made for weeping. If tears are suffered in them, it is to cleanse and purify the earthly sight. Poor Judith had wept much; and He Who was taking care of her better even than "Queensie" ever could, saw that it was enough.

On a day when His suns and His showers had set the wild rose-buds abursting, turned all the orchards into great bouquets of pink and white and green, and made the air to quiver with odorous breath from countless opening chalices, He sent delight to Judith

Sitting by the Moodna's bank, on that fateful spot where poor Alick Brownlee's torment of her had driven her to belief in a Father's personal guard over her, she seemed to hear in the babbling water whispers of good to come. She heard, as she had not heard them then, Seba's words uttered there two years ago: "I believe in you. * * You are absolutely true. * * You can make of me what you will."

Two years! It was a long time to wait for some notice of his speaking. Was she "absolutely true?" If she were, would she not be more thoughtful of this unchanging friend, more kind to him?

The many months of his uncertainty and yearning had left their traces on his rugged face, and made it graver if less cynical.

Only the day before, David had said to his wife that it troubled him to see his friend continuing restless and unsettled, as if his life was most unsatisfying. The rector had meant no reproach, but Angela had glanced at her; and Angela's creed was that woman was the man's help-meet, not his torment, endured only because she was so dear.

"Dan, come here!" called Judith. Obedient as ever, though grown to be much larger than when he first appeared in Enderby, Dan came.

"Give me your paw."

He laid it in her lap.

"Now, look me squarely in the eyes."

He was well trained: his great brown eyes fastened upon hers.

"Dear old fellow, I want your advice! You are the best friend I have left, except, well, maybe, one, who isn't half as handsome as you are."

At which the dog brushed his feathery tail across the grass, as if in pleased recognition of the flattery.

"Oh! you silly, old, human dog! Not one more word of praise to-day, unless you tell me what to do. Now, let us play 'supposin'' like the children, and then you'll never guess of whom I'm talking. 'Supposin'' there was a girl who was 'ruther" bad, but wanted to be good; and this girl had a friend who was better than anybody living (except yourself), because he had helped many sick and suffering people, and given his money to get Allan cured, and—and- lots of such 'trifles;' and 'supposin'' this fine fellow loved this silly little girl, and had loved her ever so long and ever so much; and she knew it, and had kept him at it without either being kind to him, or allowing some other real good young woman be——My! how she hates that 'good one' just at the mere suggestion!"

Dan's eyes flashed and he snapped at a bee.

"But I couldn't eat her up, my dear, because I'm not you, and she isn't 'so far forth's I know'; and, besides, I didn't say it was I! Well, this 'supposin'' one had looked down into her heart, and through all its closets and cubby-holes, and for once in her life she wanted to be just as true as this good man thought her to be. He had humbled himself to her; twice with his lips, and about a hundred thousand times with his eyes, and she didn't want to make him do it again."

She ceased speaking. Dan improved the opportunity by barking once and yawning; then, as if repentant, assuming an air of great interest, and wagging his tail expressively.

"You disrespectful quadruped! listen closely now! This 'supposin'' girl wanted to be generous, and true, clear through, as *he* was. She wanted to go to him and tell him something, no matter what, Brown Eyes, but in the language of Sister Sharkey, she 'didn't dast'! 'cause she was a *girl*, and 'cause it made her cheek burn just to think about it. And yet— Oh! do tell me, you inscrutable animal, what *would* you do if *you* were that poor little 'supposin' one?"

Dan barked again, joyfully; somebody's fishing-tackle fell on the ground, and Judith sprang to her feet. Seba was standing just behind her, his face transformed by the happiness her words had brought him.

"Sweetheart, let me be your counsellor. If I were that dear little supposition of yours, I would put my arms around the neck of that hypothetical, unrecognizable man of goodness, and tell him—at last—that I loved him."

In a sudden accession of humility which would have outdone even Angela's meekness, Judith did!

* * *

Nor in this second wedding was there to be any long delay; but there had been for weeks in the hearts of many Enderby folk a looking forward to and anticipation of a solemn day, the Bishop's visit, when on low-bent heads his hands would be laid, and the petition offered: "Defend, O Lord, this Thy child with Thy heavenly grace."

To David it was a time of greater spiritual joy and growth than he had known through all his devoted, earnest life. He never read the long list of names he was to present to his chief, without a humid eye and a heart moved to humblest thanksgiving.

Truly, life is rich to the soul who accepts it as the gift of God; and this good priest loved to bring up in review all the events through which he had passed, and fit them mosaic-like into each other, watching the perfect picture grow. And this last, best gift—Angela, his wife. How had her gentleness, her charity, her ideal womanhood, clothed and rounded out his harsher nature to what he prayed might be a closer imitation of the Master. Please God, he could look forward to this other union with all of hope and none of fear; since heading that long list of souls for whom he had labored were the names of Madam Tynan, and Olive, Seba and Judith. What a beginning of a new life! In the solemnity of their self-consecration to their Saviour, from the refreshment of His Table, to the scarcely less solemn marriage vow.

The loved Bishop came; and for once he *would not* be hurried. Generally, he suffered himself to be pulled here and there by the needs of his great and clamorous diocese. This he would make a gala day; a time of comfort and peace. David's and Judith's parents had been his boyhood's friends, and their children were scarcely less dear.

"I wonder," he said to the sweet manse-mistress, as she hovered about his chair, solicitous for his entertainment, "Will my 'ecclesiastic' confrere be on hand?"

"Of course; for Judith wouldn't be married without her to give a good send-off of rice, and old shoes, and kerchiefs. But," she added, catching a peculiar gleam in the benevolent eyes behind the glasses, "you, really, need fear no more disrespect. She is wonderfully improved and subdued by her sojourn in the 'nunnery.' She begins to look almost refined; and she is, as she always was, very, very good."

"Oh! you quite misunderstand me. I'm not a bit 'in fear' of her. I found her rather refreshing; and the memory of our brief acquaintance has changed more than one gloomy thought to mirthfulness."

"Do you really mean it? Do you want to see her?" asked Madam Angela, it must be owned, a trifle shocked.

"I shall be delighted. A bishop is human, quite; and he gets very tired of being put up on a shelf all the time. So, when some one comes along who is keen enough to see that he is only a common-place man, it does him good. With your kind permission, I should like to escort Sister Anne to the wedding-breakfast."

Of course, the request was granted; and this time, as they emerged from the church, the gentleman of courtly grace and wide experience approached the humble country-woman and tendered her his arm.

Half-frightened, she accepted, to be re-assured on the instant; so with a blush which told of the modest womanliness that the life she had chosen had brought her, she received what she had not sought—the highest honor of the hour.

But the bride did not envy her. She kissed her with heartfelt affection as she turned to Seba at the door, and let him lead her away into her future

THE END.

THE CHILDREN'S LENTEN OFFERING.

BY THE RT. REV. B. WISTAR MORRIS, D. D.

This Lenten offering is becoming so well established throughout the Church that it might seem to some unnecessary to use any further urgency in the case, but simply let it go on, as a matter of course. This, however, will hardly do. Much is lost by taking things for granted that ought to be, and are not. So, a word of reminder in reference to this important subject may be quite allowable.

It will be well to remind the children and the churches that the proposed $50,000 mark was not quite reached last year, but that we came so near it as to show the possibility of securing this whole sum this year. It was certainly a splendid success to raise nearly $45,000, proving that the whole $50,000 is quite within our power. If we can only get all the children of the Church to share in this work we need have no fear for the result.

A resolution of the late Missionary Council strongly commends this plan and presses it upon the attention of the Church, "with the earnest hope and prayer that it will be enlarged and extended, until the children of every Sunday school in the Church shall, during the great penitential season, send up the fruits of their self-denial to the missionary treasury of the Church."

I think there might well be added to the "Sunday school" this: "and every family." It is well known that there is a large number of our children—perhaps a majority—not in the Sunday school, and in many cases these are the children best able to give. Let there be some agency, then, to reach all these children—the children of the rich first, and then the children of those families scattered far and wide through the mountain regions, the plains and prairies of our vast country—to give to many their one and only opportunity of this means of grace throughout the whole year.

Let our Lenten Boxes, then, be sent into every family where there are children, or a child, not in the Sunday school; let them be sent to all the parochial schools, orphanages, homes, boarding schools, and every such institution, and, by this systematic and thorough plan, let us have an offering from every child and young person in the Church. If this were done, what a splendid result we should have, far outstripping our $50,000 mark!

Then, let it be understood that this is an offering for the general work of the Board, without special designation outside of the two great divisions of Domestic and Foreign Missions. This is a season of self-denial in all things, and if we have any favorite, pet plans of diocesan, parochial, or neighborhood charities, let such be surrendered in a spirit of loyalty and broad sympathy for the great, outlying missionary work of the Church, for these six Sundays of the year, caring only that our offerings shall be as large as possible, and knowing that we shall thereby be pouring water upon him that is thirsty, and floods upon the dry ground.

With all this, let us take care that, while we encourage and urge our children in this duty of self-denying and getting and giving of money, we do not lead them to think that this is the one great thing that we have to do. Let them know its rightful and subordinate place, and let us strive always to impress them with the truths of that profound sentiment of the great missionary Bishop Heber:

Vainly we offer each ample oblation,
Vainly with gifts would His favors secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

THE CONVERSION OF ST. PAUL.

BY THE REV J ANKETELL.

Born on the banks of the Wydnos, cold flowing,
Reared at the feet of Gamaliel the sage,
Whither is Benjamin's wolf madly going,
Rending Thy flock, dearest Lord, in his rage?

On through the desert fierce foemen are dashing,
On towards the gates of Damascus they ride,
Bright in the sunlight their armour is flashing,
Saul leads them onward in fury and pride.

Lo! out of heaven the Shechinah is flashing,
Casting their hope and their pride to the ground,
Awe and reproof in its glory combining:
All see Thy light—only Saul hears the sound.

Jesus, Thy mandate has called him to glory;
Paul, the Apostle, that summons obeys,
Tells to all nations the wonderful story,
Sings to all ages the anthem of praise.

Grant us, O Lord, his conversion to follow,
Striving for crowns that forever shall shine;
Fleeting is time, earthly vanity hollow;
Thou only givest the vision divine.

There, in the radiant glory of heaven,
May we behold Thee, God's Word ever blest,
Sing the salvation Thy mercy has given,
Find in Thy service our joy and our rest!

GENERAL BOOTH'S CLAIMS.

Letter to The (London) *Standard.*

In the face of Royal patronage and Episcopal commendation, it is a somewhat difficult thing to raise one's voice against the lavish response which is being made on all hands to General Booth's sensational appeal for his remedy for the way out of 'Darkest England." Nevertheless, as one who knows something about it, after sixteen years residence in East London, in some of the most thickly-peopled and poor parts, I do not hesitate to say that the Salvation Army in East London, even among the "submerged tenth," is a failure. There may be Salvationists in East London, but they are not East Londoners, but mostly young people who have migrated to London from country towns and villages, whence the recruits are largely drawn.

The Shelters are not an unmixed blessing to the people who frequent them, or the ratepayers generally. As a Guardian of the Poor of the Whitechapel Union, I have seen more filth and dirt from the men, and particularly the women, who frequent these Shelters, than I ever seen in the squalid and wretched homes of the slums; and when I come to speak of the slums, let me say that, if you want to know who go down to them in patient, earnest work, it is the laity, male and female, and the clergy of the Church of England. There is not one of General Booth's schemes but is already in full working order under Mr. Carlile of the Church Army, from whose plans, it seems to me, General Booth is now drawing.

I am vicar of a very poor parish of six thousand, on the borders of Spitalfields, Whitechapel, and Bethnal Green, and yet I do not know of a single person in the parish who belongs to the Salvation Army. I never see a *War Cry* in the houses; but I do see and know that every week some poor sinner is being got hold of through the good old parochial system of the Church of England, and helped to lead a better and holier life. If the people who contemplate giving money to General Booth would send it to the Bishop of London instead, for the maintenance and improvement of voluntary schools, where children are taught to fear God and do their duty to their fellow-men, we might hope that in ten years' time there would be a perceptible diminution in the "submerged tenth" of the Queen of Cities.

HENRY A. MASON,
Vicar of All Saints,
Mile-end New Town, E.

LETTERS TO THE EDITOR.

"A FEW WHYS."

To the Editor of The Living Church:

Why is it, so few of the clergy recommend to their parishioners to take a good weekly Church paper? Why is it, so few of the clergy appear in real clerical costume on the street? The Romanist we are sure of, the dissenter is certain, but the American priest very uncertain. Why is it so few of the clergy announce the fasts of the Church, especially the weekly memorial "all Fridays in the year except it falls upon the Christmas," but will announce and sometimes encourage secular entertainments upon that day. I called the attention of a "steward" in the Methodist Episcopal Church to the clipping from a Methodist Church paper regarding the act of a minister of that denomination substituting water for wine in the Holy Communion, contained in THE LIVING CHURCH in a previous issue, and asked him if the ministers were allowed to do that on their own authority. He replied: "Certainly, and I don't think the time is far distant when the whole Methodist Church will make such a change." I reminded him of the original institution, and that this was pure Romanism, Communion in "one kind" only, another case where extremes meet. Why is it so few of the clergy administer the Holy Sacrament of Baptism, as presented by the Prayer Book, before the congregation, but relegate it to a hole-and-corner affair in the afternoon. That's a Romish practice, afternoon Baptisms. Why is it so few of the clergy read the scriptural quotations at the head of the hymns? This is the antiphon or keynote to the hymn, and was placed at the head to be read. Will some one answer why?

AN AMERICAN CHURCHMAN.

"NOEL!"

To the Editor of The Living Church:

On the word *Noel*, more can be said, and much to its added interest. It comes to us more immediately from the French, in which it signifies, primarily, a feast; then more particularly, the Feast of the Nativity, or Christmas; and finally, the joyful hymn peculiar to Christmas, or the carol. Hence, the titles used by "Bas Quercy," *Nouel des Ausels*, and *Nouel de los Flous*, or the Carol of the Birds, and the Carol of the Flowers. Used in the vocative, it is either equivalent to the word "carol," or as you gave it, "shout," as "Join in the shout, Noel! Noel!" In the chorus to the Besançon Carol,

Shepherds! the chorus come and swell!
Sing Noel, oh, sing Noel!

it has the force of both.

FRED S. JEWELL.

A RETENTION OF MULTITUDES.

To the Editor of The Living Church:

With respect to the matter of the immigration and alleged sectarian diverting of Swedish Episcopalians, I beg leave to draw your attention to the subjoined extract from Bishop Whitehead's address at his last diocesan convention, at Pittsburgh:

"There has been lately made a most earnest appeal from our brethren in McKean County, asking that something may be done for the retention of the multitudes of Swedes within this Church, where for many reasons, they rightly belong. I am told that there are ten thousand of them in McKean County alone, and if it were possible to send them one of their own countrymen in Holy Orders, multitudes of them could be brought into communion with the Church. They will not mix with other congregations, nor give up their own language in divine worship. It is thought that some money can be raised amongst the Church people in that neighborhood, and surely there are laymen and congregations in the diocese who would be interested in such a movement, and give special offerings for at least a year or two towards such a work. Many of these Swedes are now holding influential positions in our towns, and are rapidly increasing in wealth and numbers."

S.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms be sure to give Hood's Sarsaparilla a trial.

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The purest, most soluble—the *original* cocoa. Invented, patented and made in Holland. Delicate, stimulating, nutritious, much better for the nerves than tea and coffee. Ask for VAN HOUTEN'S, take no other. [61

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THE GREAT ENGLISH REMEDY,
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For Bilious and Nervous Disorders.
"Worth a Guinea a Box" but sold
for 25 Cents,
BY ALL DRUGGISTS.

Sensible Mothers BUY THE "GOOD SENSE"
Corset Waist for themselves and their growing children.

Scrofula is a more formidable enemy than either consumption or cancer alone, for scrofula combines the worst possible features of both. It is cured by Hood's Sarsaparilla, the blood purifier.

For a Disordered Liver try Beecham's Pills.

Every factory and workshop in the land should keep on hand Salvation Oil. 25 cts.

The most reliable family medicine for coughs and colds is Dr. Bull's Cough Syrup.

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

Our readers who are afflicted with deafness should not fail to write to Dr. A. Fontaine, 34 West 14th Street, New York City, for his circulars, giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an aurist of world-wide reputation. See his advertisement elsewhere.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.
That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.
It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation allays pain, cures wind colic. 25c. a bottle.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'Bronchial Troches' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Sold only in boxes.

To visit Palestine.
A good opportunity to visit the Holy Land, Egypt, Greece, and Turkey, at a moderate expense and with pleasant company, is just offered. MR. E. M. JENKINS, 257 Broadway, New York, has just announced that a special American party is now organizing with a view of making a comprehensive tour in the East, starting Feb. 28, 1891. MR. JENKINS will give particulars of rates and route upon application.

Don't experiment with your health. You may be sure of the quality of your medicine, even if you have to take much of your food upon trust. Ask your druggist of Ayer's Sarsaparilla, and no other. It is the standard blood-purifier, the most effective and economical.

DELICIOUS MINCE PIE IN TWENTY MINUTES.
Any invention which lightens the labor of the housewife and hastens the preparation of foods for the table is hailed with delight in every household. Such an article is Dougherty's New England Condensed Mince Meat, advertised elsewhere in our columns.

BELLS.
We desire to call the attention of our readers to the advertisement of The Henry Stuckstede Bell Foundry Co., St. Louis, which appears in another column.
This old and well-known foundry, which was established in 1855, has a world-wide reputation for making fine bells. Their bells, chimes, and peals may be found in the largest churches, cathedrals, and colleges throughout the United States and Europe. Write them for free catalogue.

A BEAUTIFUL CATALOGUE.
L. L. May and Co.'s catalogue of Northern Grown Seeds for 1891 is nearer perfection than any ever issued. This firm being located in the North Star State where their seeds are grown and tested, receive thousands of orders for seeds from farmers, declaring that they want nothing but Northern Grown seeds, claiming they are the best and hardiest. May's Catalogue contains over a thousand beautiful illustrations and many suggestions which are both needful and useful to farmers and others ordering seeds or plants, also thirty-two pages of novelties never before issued by any seedmen. Do you want one, if so see their offer in this issue. Address L. L. May & Co., St. Paul, Minn.

CALIFORNIA.
There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego without changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line.

Will You Join The Colony
Now organizing to locate in Maryland, between the Cities of Baltimore and Washington. Here are fine farming lands; low in price; adapted to EVERY branch of agriculture; an abundance of pure, soft water; delightful and healthful climate; near to the best markets of the world; unsurpassed railroad facilities, with low freight and passenger rates, with quick time; educational advantages second to none; churches representing almost all denominations; refined and cultured society, etc. Only a few more wanted to complete the Colony, and if you want to join in one of the best opportunities of a life-time, NOW is the time. Farmers, business men, mechanics, and laborers, there is a chance for all. 100 per cent. profit easily assured in three years. Full information free of charge furnished by M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

Gulf Coast Winter Resort
For the past two seasons the winters have been so very mild, even in the North and Northwest, that there has been little need of looking for a Southern winter home. But, from every indication, and judging from the many signs that have never failed in the memory of the oldest inhabitant, we are to have the coming season an old-fashioned cold, frosty, and may, blizzardy winter. The inquiry will soon be: "Where can we find the best climate, most attractions, with good accommodations, conveniently near home, at reasonable rates?" The ILLINOIS CENTRAL RAILROAD can take you to just such a spot. New Orleans, the most attractive city in winter on the continent, has no superior as a winter home. In addition to the many attractions within itself, which compose all that a truly cosmopolitan city can give, it has within two or three hours' ride on the MEXICAN GULF COAST the most wonderful hunting and fishing grounds. Deer, wild ducks, and turkeys abound, and the fishing for red snapper, Spanish mackerel, and sheepheads is the delight of the amateur, as well as the old settler. Then, the oysters, direct from the finest oyster beds, the riding, rowing, and sailing (and picnicing, if you please, in mid-winter), with the invigorating odor of pine from the land and salt from the ocean, with a climate unequalled and all within a short distance from New Orleans, makes of the MEXICAN GULF COAST an ideal spot for a Winter Home.
By applying to F. B. Bowes, Gen'l Northern Pass. Agt., 194 Clark St., Chicago, Illinois, you will be furnished with an illustrated pamphlet entitled, "Mexican Gulf Coast Winter Resorts."
A. H. HANSON,
Gen'l Pass. Agt.

OPINIONS OF THE PRESS.

Church Bells.

INDIAN AFFAIRS.—There is no doubt that the United States Government have treated the Indians very badly, and that the Indians might easily justify their present attitude. Bishop Whipple, of Minnesota, whose labors among the American Indians have won for him the title of the Apostle to the Indians, many years ago pleaded that the Indians might receive justice and have common humanity shown to them. Many other honorable men have done the same without avail. Secretary Stanton said, when he heard of Bishop Whipple's visit: "What does the Bishop want? If he comes to tell us that the Indian system is a sink of iniquity, tell him we all know it." He was quite right; that system is a sink of iniquity, and its history is a terrible record of treaties wantonly broken, of merciless robbery, and of brutal and unprovoked extermination. In this matter the Americans have not only shown themselves unconscious of their duty to the aboriginal races, but have also been guilty of acts which have inflicted upon their nation an indelible disgrace. If the wild Indians turn and rend the white men, who should have been their brothers, but have been their brutal oppressors, justice compels us to acknowledge that the Indians have had ample provocation in the long course of unprincipled treatment which they have had to endure.

Irish Ecclesiastical Gazette.

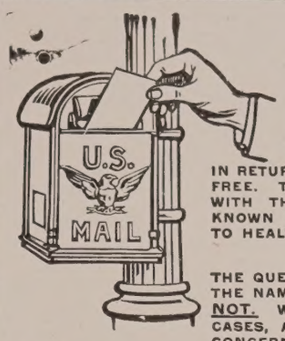
GLADSTONE'S LATEST.—Mr. Gladstone has been allowed to bring in during this present session and has had read a first time a Bill which has not attracted the attention so momentous an innovation in our domestic policy demands. It is no less than a measure to change the law of the Empire so as to allow a Roman Catholic subject of the Queen to fill the high office of Lord Lieutenant of Ireland and that of Lord Chancellor of England. Mr. Gladstone in this matter is doing the high behests of the Roman Catholic Church, which of late has shown an extraordinary activity in England, and is manifesting a strong desire to push itself to the front and make its presence and influence felt in the highest quarters. We confess that we look on this latest movement of the ex-Premier with the gravest apprehension, especially when we consider the advantage taken by the dominant power of the Roman Catholic Church in Canada to persecute the Protestants of that country, especially in the Province of Quebec. In the abstract there would seem to be nothing against a Roman Catholic nobleman representing the Queen in a country so largely Roman Catholic as this is, but we know perfectly well that such a change in the law would be used as a leverage to still further aggrandise the Church of Rome in Ireland. To throw open the English chancellorship to one of the same faith would set loose a large amount of Church patronage which should then have to be otherwise administered. We shall watch with some interest to see what will be the action of Protestant non-conformity in England in respect to this latest effort of its accepted leader to still further aggrandise and endow "Popery" in the United Kingdom.

The Christian Inquirer.

QUEER MACQUEARY.—The trial of the Rev. Howard MacQueary, rector of an Episcopal church at Canton, O., for heresy, took place last week. His views of the inspiration of the Scriptures are far away from those generally held. He is a strong believer in evolution, and rejects the commonly accepted doctrine of the miraculous conception of Christ as, "the legend of the Virgin," and especially questions the bodily resurrection of our Lord. In the expectation that he would be deposed from the ministry, in preaching the other Sunday morning to his congregation, he said:

"I am not sure that I have helped a single soul to a higher and a holier life, and the thought is more painful than I dare tell you, for no preaching, however profound or eloquent, is truly successful unless it improves the moral and spiritual character of men."

With such views as this gentleman entertains it is difficult to conceive what he could preach which would be likely to improve men's characters. It is not often a man's name seems to be so fitting to his disposition. Mr. MacQueary seems to query concerning all Christian doctrine.



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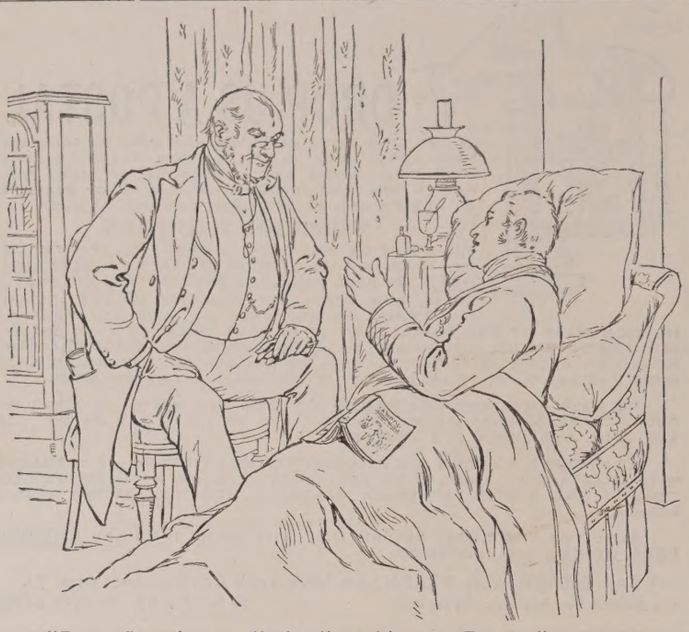

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